

LUTHERAN EDUCATION

CONTINUING THE LUTHERAN SCHOOL JOURNAL

Volume 88

•

February, 1953

•

Number 6

EDITORIALS

Behold! "Come and behold Him!" the carolers sang outside our home last night, "Come and behold Him, born the King of angels. Oh, come, let us adore Him, Christ, the Lord!" Joyful, triumphant, the message of Jesus' birth rang through the silent streets.

"Behold!" spoke the faithful forerunner on Jordan's banks, "Behold the Lamb of God, which taketh away the sin of the world!" With this message he marked the end of Jesus' obscure youth and His entrance upon a public ministry of teaching and healing and comforting.

"Behold the Man!" scoffed Pontius Pilate, pointing to the suffering Jesus at his side, crowned with thorns and robed in blood-stained royal purple, "Behold the Man!"

"Behold the place where they laid Him!" said the angel, pointing to the grave clothes and the empty tomb as evidence of the glorious resurrection.

"Behold!" for the message of the angel on the fields of Bethlehem, the thrilling announcement of the prophet in the wilderness, the sneers of the pagan Roman, and the reassuring words of the angel at the grave are parts of the same glorious message of God to fallen mankind. They are parts of the message, but they belong together and are equally significant. None dare be omitted or underemphasized in our own thinking or in our teaching. We can easily become oversentimental about the innocent Child in the manger and ignore the shadow of the cross that fell across His ministry with increasing frequency and finally blotted Him out on Calvary. Or we can so emphasize the suffering and death and our own awful iniquity that caused it that we altogether fail to experience and to teach the joy and certainty of salvation that pervades the Easter message, and thus leave souls in gnawing doubt of God's forgiveness.

Behold the newborn Savior, the Teacher and Comforter, the dying Savior, the risen Lord! It is our privilege to know and to proclaim the whole counsel of God, the plan of salvation in all its parts. No privilege is higher. None offers a greater challenge. None is more rewarding in time or eternity.

A. K.

Government — Minister for Good

When we pray the Fourth Petition of the Lord's Prayer, we are praying, as Luther says, for good government. We define that good government according to Romans 13. We are praying for rulers who are not a terror to good conduct, but definitely are a terror to the evil. We are praying for a government that will not stimulate fear in the hearts of good citizens. We want the kind of authorities in our government who will give approval to a citizen who will do what is good. In short, we are praying for all in authority so we may have a servant of God, a government, which is there for our good and welfare.

As citizens we have an obligation beyond prayer. The confessional writings point very clearly to the procedure which should be followed by our citizens, our Lutheran citizens in particular. In summary we believe "... it is lawful for the Christian to bear civil office, sit in judgment, determine matters by the imperial laws, and other laws in present force, appoint just punishment, engage in just wars, act as a soldier, make legal contracts, hold property, take an oath when magistrates require it, contract marriage; finally, that legitimate civil ordinances are good creatures of God and divine ordinances which a Christian can use with safety."

Our pastors and teachers, then, have an obligation to guide members of the parish in the correct paths of citizenship. We must be interested in good government. We must be interested in the people who hold the offices. We must evaluate their qualifications. We must know what programs they are trying to introduce. We must wholeheartedly support the men and women we have elected to public office. Our interest must grow so intense that we try to get all our neighbors to help them administer good government. This deep interest will drive us to plead at God's throne for guidance and direction of those who administer the offices.

We will want to encourage our people to prepare themselves for service in the government. We will point out to them what acceptable behavior is. We will inspire them not to condone evil. We will help them to hold out for the greatest moral good for all the citizens.

Therefore it is our responsibility to work for a government that shows itself to be a minister for good by being active Christian workers in the kingdom of God and the kingdom of the State.

J. C.

Adult Education — Fer It or Agin It?

The story is told that when Calvin Coolidge, upon returning from a church service, was asked what the pastor had preached about, replied simply, "Sin." When pressed further as to what the speaker had to say about it, Coolidge's typically laconic answer was, "He's agin it."

What is the attitude today in the world at large and in the Church regard-

ing the matter of adult education? What is the record of both? What does that record say, if not in so many words, at least by implication? Are they for it or against it?

THE WORLD'S ANSWER

It is generally recognized that it is impossible to teach high school or college youths how to meet all the problems of life beyond that age.

Adults themselves realize this, and so they want to learn, although they seldom admit that they do. In the words of a leader in the field of adult education, what they want is intelligence, power, self-expression, freedom, creativity, appreciation, enjoyment, and fellowship. They want to count for something. They want to have their talents utilized. They want to know beauty and joy. Briefly, they want to improve themselves.

A Gallup poll taken in 1947 revealed that more than two of every five adults desired to engage in some kind of study.

Several facts indicate the need for more adult education opportunities for learning and growth toward maturity in the world today. The life span of man is increasing. More people are becoming engaged in managerial and professional functions and so need an extension of their education. Improvement in technical efficiency has made possible more leisure time which can and should be put to more profitable use via educational pursuits. Advances in science, education, agriculture, technology, etc., make continued study highly desirable. The current stresses between peoples, cultures, and nations make study, learning, and understanding not only highly desirable, but absolutely essential.

THE CHURCH'S ANSWER

The Scriptures nowhere indicate that the Church's obligation for the training of its members should terminate in their teens. Nevertheless, while a great amount of time, effort, and money is wisely and rightly expended for childhood education in the Church, that program drops off precipitously at the age of 14 and becomes a mere trickle by 18.

Despite findings of psychologists and educators regarding principles of teaching and learning which indicate the desirability, need, and advantage of audience participation, planning, reaction, and discussion, the educational exposure of the great majority of the Church's adults is limited to the Sunday sermon.

Despite the almost limitless source of strength, service, and influence of the laity which was released and established by Luther through the Reformation, the Church relies almost wholly upon the professionally trained members of the clergy for carrying on its adult education program.

Despite the leadership qualities and abilities which are exhibited and demonstrated by members of the laity in business, educational, and community affairs, very little is done through any kind of leadership-training program to capitalize on those qualities and abilities for service to the Church.

THE ANSWER IN 1952 AND 1962

The above statements picture certain conditions within the Church as of 1952. What that picture will be five or ten years hence will, under God, depend in a large measure upon the Church's reaction to the Bible Study Advance which is being developed in Synod at present and which is to be carried out in 1953. It deserves and requires — yes, demands — the aggressive support of everyone who occupies a position of leadership in the Church today.

ARTHUR L. AMT

Problems for Principals

EPISODE I

The telephone rings. Mr. James removes the receiver.

Mr. James: Townhall 6-6572. Mr. James speaking.

Mrs. Regent: This is Mrs. Regent. Are you the principal of Faith Lutheran School?

Mr. James: That is correct.

Mrs. Regent: Fine. I am calling about enrolling my boy in your school. I have been having so much trouble with him recently. It's more than I can take. He seems to be losing all respect for his parents, and his teacher is complaining more and more about his conduct. He gets so sassy, it sort of drives me wild. For the last several months I've been threatening him that if he didn't change I was going to send him to a Lutheran school. To make a long story short, I've reached the end of my patience. When should I bring him?

Mr. James: Not so fast, Mrs. Regent. What did you say your purpose was in sending your boy?

Mrs. Regent: Just like I said. He needs some good disciplining. The neighbors have been telling me that you make the kids toe the mark, and that's what my boy needs.

Mr. James: I'm sorry, Mrs. Regent, but I don't think we can accept your boy. We are not conducting a parental school. Our main objective is to have children learn about Jesus, their Savior, so that they will be blessed with eternal life in heaven. When they grow up as children of God, they will want to obey His commandments. Such people are fine, upright citizens. If you want your boy to grow up as a Christian, one who loves God and respects his fellow man, then we are willing to accept him; otherwise, not.

Mrs. Regent: Why, I've heard that you people run around hunting for children.

Mr. James: Yes, Mrs. Regent, we look for the sheep who are willing to follow the Good Shepherd, our Lord Jesus.

Mrs. Regent: Can you imagine that! I surely got things confused. I'll have to think things through again.

Mr. James: Please do, and when you and your family are ready to eat of the Bread of Life, our church is willing to serve you.

Mrs. Regent: Thank you for your time. You may hear from me again. Good-by.

EPISODE II

Mrs. Villager comes to Trinity Lutheran School pulling obstreperous Willie. She enters the office of the principal, Mr. Goode.

Mr. Goode: Good morning! Please be seated. How can I be of service to you?

Mrs. Villager: I am Mrs. Villager, and this is my ten-year-old son Willie. Willie, say "Hello" to Mr. Goode.

Willie: Hya.

Mrs. Villager: I want to enroll Willie in your school.

Mr. Goode: Willie, would you like to go to our school?

Willie (hesitates and responds only after a sharp glance from his mother): Oh, I guess so.

Mr. Goode: And why do you want your boy to attend our school, Mrs. Villager?

Mrs. Villager: I want him to have a Christian education.

Mr. Goode: That is fine and noble. To what church do you and your husband belong?

Mrs. Villager: Well, ah, you see, ah, that is, to be frank, we sort of got away from that sort of thing.

Mr. Goode: When were you in church last?

Mrs. Villager: About seventeen years ago.

Mr. Goode: You said that you wanted your boy to have a Christian education. Do you know what that means? Above all, it means that we will want to acquaint your son with Jesus, his Savior and yours and mine. If it is true that you are sincerely interested in the welfare of your boy's soul, you are also interested in your own and that of your husband. Now, when will it be convenient for the pastor to call at your home?

Mrs. Villager: I'm sorry. Things are moving too fast for me. I guess I had the wrong idea about Lutheran schools. Let me talk to my husband again. Perhaps we can get a few things straightened out.

Mr. Goode: Please do. Remember, we are always ready and willing to serve those who are ready and willing to come to Christ. Good day.

The two fictitious episodes are common experiences of Lutheran school principals in quite a number of communities, particularly urban. With overcrowding, teacher shortages, and reduced parental control, attempts are made to use Lutheran schools for a variety of purposes. It must be remembered that education is a co-operative enterprise in which both teachers and parents participate. Both should be going in the same direction. Our schools will serve best if they strictly adhere to announced objectives. God will provide an abundant harvest if the seed is diligently sown on fertile ground.

H. G.

Discussion Stoppers Do you have one in your conference? What is he like? He comes late. If the conference starts at 9:00 A. M., he makes his appearance some time between 9:45 and 10:45 A. M. He thereby by-passes the opening devotions and the reading of the minutes. He frequently misses the introductory statement of the first paper and consequently is not acquainted with the purpose or objective of the presentation. He sits in the last row. He does not hang up his coat and hat. They are placed on a chair next to him, because he does not want to be bothered hunting for his apparel when he is in the mood to make his early and unpredictable exit. He sits in a bent-over position and stares at the floor half-contemplative and half-disgusted. His elbows are on his knees, and he manufactures church steeples with his fingers.

The paper is concluded. When the discussion reaches the stage of becoming interesting, our friend calls for the floor. When recognized, he rises slowly. He generates a spirit of anticipation with a short period of silence. He piously and pompously raises and tilts his head and yet adds a touch of modesty by the periodic sustained closing of his eyes. He slowly and deliberately marches a few steps down the middle aisle to be better observed.

He speaks. "Gentlemen — and ladies. I have listened with interest to the paper and to the discussion. It was a good paper, and what I have to say is in no way intended to discredit it. However, brethren, let me remind you that as Christian teachers we must keep but one thing, and only one thing, uppermost in our minds, and that is the Word of God. Let us never forget it."

He retires. The discussion ends. Any further comment sounds like an attempt to refute truth. The point made is beyond debate. Whether the paper read was on teaching music, playground supervision, or school records, the speech is always the same. Since the discussion reaches a hasty conclusion, our friend has the satisfaction of feeling that he has spoken with clinching finality.

The discussion stopper exists. He does not wait for the prayer which concludes the morning sessions. He searches diligently for a place where he can find relief for a parched throat.

H. G.

Good Books "For self-development and cultural enrichment, or just for solid enjoyment, nothing surpasses the reading of good books." This quotation from a National Council of the Teachers of English publication summarizes a truth all of us, upon proper reflection, will accept. We need books, good books, as we have never needed them before. But today good books have real competitors who want to usurp their field.

Newspapers and magazines can give us a short account of one or two specific points. However, it takes a large number of articles and newspaper stories to give us a complete background.

Radio and television gives us a spoken account or a picture, and certainly, a picture well explained is worth much. But there isn't enough time to give a comprehensive coverage of any given subject.

Since books are so important in the process of self-development, cultural enrichment, and solid enjoyment, the teacher will want to develop in his pupils the desire to read good books.

It has been determined that the emotional and intellectual environment which the teacher creates is of greatest importance in developing reading. The teacher must, therefore, examine himself as to whether he is a lover of good books and whether he lets that love shine through to the pupils. He must help pupils learn how to choose good books and use them properly. He must quietly guide the pupils so they will learn to read rapidly for depth, discrimination, and understanding.

J. C.

SOCIAL AFFLICTIONS. — The following are nuisance and destructive personality types:

Pigeonholer. — This type might also be called the get-it-in-the-notebook member. All through the meeting he is busy indenting 1 under A. He carries small notebooks with him for this purpose. He hardly hears what is going on because his mind is on these notes. What he will ever make of them is a secret — from him, too.

Hairsplitter. — This is the too-orderly minded type. He can't function unless he has definitions. Everything has to be named, labeled, and packaged. He is first cousin to the pigeonholer.

Depreciator. — He says: "Of course, I know that you are all smarter than I am and have more experience. So what I have to say probably isn't very important and won't interest you, but. . ."

Dominator. — Ten minutes of a meeting are enough to get him to take off his velvet glove. Monopolizes discussion, gives orders, dictates. He tries to be patient with the slow reactions of the others, but not for long. He's the boss type.

Fence Sitter. — He might also be called the band-wagon jumper. This member never commits himself until all the returns are in. He waits to see "which way the wind blows." Then he becomes conspicuously in favor of the winning verdict. In an office he waits for a cue from the boss.

Superior Being. — He looks down his nose at the whole affair. He studies his fingernails throughout the meeting. He is noncommittal, nonparticipating. Doesn't want to be bothered. He is the sphinx type. He came because his good friend Blank insisted.

Doubting Thomas. — Here we have the head shaker, the "I don't think it can possibly work" type. He is akin to the "I don't think they'll like it" type.

Belittler. — This one always criticizes or ignores other members. He gives an acid edge even to the best-intended remark.

Always Vulnerable. — He interprets every disagreement with him as a personal attack. He carries his feeling on his sleeve. He wastes the group's time defending himself and explaining. Much later he will come back to it by saying: "That's exactly what I meant when I said. . ."

Distractor. — This type refuses to get down to business. He cuts in with inconsequential; leads the group off subject. He whispers to members to his left or on his right, wherever he can get a hearing. — *Montana Messenger*, District Supplement to *The Lutheran Witness*, December 9, 1952.

Proper Home-School Relationships an Interactive Process

M. L. KOEHNEKE

Every morning, about 7:30 o'clock, a man would stop at the window of a jewelry store, take out his watch, and check his time by the time on the clock in the jeweler's window. Finally, the jeweler became a victim of his curiosity. He went out the next morning, introduced himself, and asked the man why he followed this routine every morning.

The man provided this explanation: "I'm the timekeeper at the factory down the block. About 5,000 people are counting on me to blow the whistle promptly at 8 A. M., and just as promptly at 5 P. M. I want to be sure that my time is right."

The jeweler paused a moment and said: "Now, isn't that strange! Every morning at 8 o'clock I set my clock by your whistle!"

Let us synchronize our whistles and our watches as we consider the proper home-school relationships as an interactive process.

It ought to be commonplace to say at the outset that Christian educators seek their light on every subject from Him whom we call "the Father of lights," from Him who is "the Light of the world," and from Him "who hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Perhaps we are crying "wolf" when in reality there is only a fuzzy flea, but there is always the danger of rationalizing too much through the channels of our clogged human wisdom in matters educational. Much is being written in educational circles concerning

home-school relationships, and a good deal of it does not stem from a Christian root.

May God give us all the grace to see through and to think through this matter of home-school relationship with the enlightened eyes of that type of Christian wisdom whose beginning is the fear of the Lord.

RECOGNITION OF THE DIGNITY OF THE HOME AND THE CHURCH

Non-Christian education would have men believe that the home is a social institution which emerged with the evolution of mankind. It is supposed to have developed because of a societal need and to function as the most cohesive agency in the social structure.

The school, likewise, is construed as a social organization constructed to meet a human need. When the home was no longer able or willing to meet the total needs of its members, there arose the need for an educational agency to supplement the home activity. Similarly there was a need for the evolution of government and the responsibility of the State toward the citizens' development.

We Christians have God's answer to the questions: "Whence the home? Whence the school?"

We know that God laid the foundation of the home in the Garden of Eden. Our all-wise Creator knew that it was "not good that man should be alone," and He made an helpmeet for him. He gave man offspring and laid upon parents and children respon-

sibilities which He expected to be assumed as a part of His divine order. So concerned was He about His divine institution, which we call the family, that He appointed parents as His prime ministers and laid upon the father the functions of priest and head of this institution.

We Christians know further that the Church is a divine institution. The fellowship of the saints is the divinely established unit for the propagation of the Christian faith and the dissemination of the holy Gospel. Jesus, the Lord and Head of the Church, has laid upon His disciples the dual responsibility to baptize and teach all nations. By divine directive He has made it the business of His Church on earth to "feed the flock," "teaching them to observe all things whatsoever I have commanded you."

With farsighted wisdom our omniscient God prescribed no specific agencies through which His Church on earth was to carry out its divine obligation to teach young and old continually and give them that "education in righteousness" of which St. Paul speaks in his Second Epistle to Timothy.

When a group of Christ's disciples, in the exercise of their Christian liberty, establishes a Christian school for the carrying out of the divine order to "feed the lambs of Christ," it establishes an agency for a sacred purpose and gives to it a peculiar dignity not common to any and every school.

A word of caution. We are not equating the agency known as the Christian parish school with the divine institution known as the Church. It is quite impossible to do this; nor is it

Scriptural to attempt it. We are merely maintaining that the Christian parish school possesses a peculiar, sacred dignity which cannot be attributed to any other type of school.

Consider the nobility of origin and purpose for these institutions! The home is to be a foretaste of our heavenly home; and the Christian school, being a house of God, is to be a gate of heaven to all who enter it.

Consider, further, the heavenly citizenship which is to reflect itself in both! Husbands and wives are to live together as the heirs of the grace of life, children are to be viewed as an "heritage of the Lord," the arrival of each is to be a reminder to parents that "the fruit of the womb is His reward." The Christian school is to be an institution with the setting of Bethany, where children are to learn to serve like Martha with the spirit of Mary. Here children are to be made wise unto salvation through faith which is in Christ Jesus and to be equipped for godly living so that they may be perfectly adjusted to all situations in life and meet them with the whole armor of God. Here young heirs of salvation are to learn to "prove all things" — to read with enlightened eyes and to hear with ears that do not itch. Both Christian home and Christian school exist as "proving grounds" for Christian living.

Sound home-school relationships will not be built when either the home (or portions thereof) or the school (or portions thereof) fails to recognize and respect the sacred dignity of both institutions. But what a difference it will make to both if they look

up above them and see the halo of God's presence resting over them!

Such a view will at once give a constructive and aggressive outlook to home-school relationships. If we are striving to enrich either the home or the Church, God is on our side, and He is using us to improve what is His by His own ordination. This will give us confidence in our work and the assurance of success according to God's promise.

Such a view will keep us from developing a cynicism which scoffs at ideals and snickers at idealism. We may become highly critical of both the home and the school that we can see nothing but wrong in both. We may easily confuse changing conditions in the home and in the church with disintegration and decay. We may go into the musty closets of our own disillusionment and haul out our drums of dismay and beat them night and day. Now and then we are tempted to play Elijah under the juniper tree, failing to face the fact that the source of our discouragement may be nothing else than disappointment over personal ambitions. Have we forgotten that the first home left much to be desired? What a black sheep Cain the murderer was! The grandson of Adam was called Enos, "the frail and mortal one" — eloquent testimony that sin had already made very noticeable inroads upon the home and society in general. Have we forgotten that our own homes are at times what they ought not to be: arenas for snarling and pettiness, jealousy and impurity, instead of havens of rest and security, halls of laughter, and foretastes of heaven on earth?

Fellow worker in the Kingdom, as long as God allows sinful human beings like you and me to be within the circle of the home and the school, there will be much wrong with it. But by the same token, as long as God in His abundant grace uses us as His frail, earthen vessels to accomplish His eternal tasks, there is much to hope for and many good results to anticipate.

REALIZATION OF THE EDUCATIONAL UNION ESTABLISHED BY GOD BETWEEN THE HOME AND THE CHURCH

By the wise providence of God a union has been established for the nurture of the lambs and the sheep of Christ. Each soul that has been bought with the high price of Christ's blood is of such infinite value to our Lord that He has drawn in the resources of the home and the Church.

Consider the clear instruction in Deuteronomy 6:4-7: "Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thine heart and with all thy soul and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." The emphasis lies upon home instruction. Parents are called upon, first of all, to take the Word of God to heart themselves, in an abundant measure, so that it will spill over into the lives of their children in the everyday living in the home. They are to "teach them diligently." Listen how

St. Paul instructs the fathers of his day, when he tells the Ephesian fathers: "And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." Simply, the home is commanded to *teach* and to *feed*.

Again, listen to our Lord before His ascension, commanding His disciples to "teach them to observe all things whatsoever I have commanded you." Here the Church is commanded to *teach* and to *feed*.

Both institutions, the home and the Church, are united by our Lord in an educational marriage, as it were, and upon both and each He has laid the common task to *teach* and to *feed*. Now, "what God hath joined together, let not man put asunder." Although torn out of its context, this truth applies very well to the educational union which exists between the home and the Church. The home and the Church are bound together by our Lord through the same command to feed the lambs and the sheep of Christ.

PRESERVING THE DELICATE BALANCE EXISTING IN THE HOME- CHURCH EDUCATIONAL UNION

While the home and the Church are inseparably united by the Head of the Church for the purpose of accomplishing a common task of feeding and teaching the lambs and the sheep of Christ, and while both must work together or work irreparable harm upon each other, it is also true that to each is assigned specific dignity and functions which must be zealously observed by both parties in this educational marriage.

There is a distinction in the nature

of the authority granted to each by our Lord. Parental authority is unlimited in all areas of daily living, except where it clearly transgresses the Law of God. Teacher authority in the Christian school is limited to that area prescribed clearly by the Word of God in Heb. 13:17: "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you." Much of the remainder of our authority in the classroom is a transferred rather than inherent authority over the child. It is only to parents that God gives such sweeping authority when He says: "Children, obey your parents in *all* things."

Our Lord indicated that a child's first responsibility is to the care and respect of his parents. He scored the Pharisees for their pretentious gifts to the Temple treasury while they attempted to slither away from children's divine responsibility toward their parents on the slim thread of "Corban" (Mark 7:11).

Say what men will, the primary or basic responsibility toward the child still rests upon the parents. Theirs is a primary stewardship; the Church's is secondary. The Church has recognized this, for example, in the ecclesiastical custom of sponsors and in the non-Baptism of children whose parents do not consent to it.

Consider another example: sex instruction in the school. While it is impossible to refrain from sex instruction when teaching some of the essential accounts of Scripture pertain-

ing to man's salvation and to the Christian life (the birth of Christ and the Sixth Commandment are two examples), yet God has put the fig leaf of decency and healthy modesty over this matter, and it is questionable whether He ever intended anyone to wrest this responsibility from the intimate circle of the home.

The Church and her school will follow a clear path of responsibility if we remember the primary obligations resting upon the disciples of Christ: *to teach the Word of God in order that young and old might be made wise unto salvation through faith which is in Christ Jesus and by that teaching to equip men, women, and children for living unto Him who died for them and rose again.* This is the primary purpose of the school as well.

Our chief concern here is that God's well-balanced scales are not tipped either through well-meaning or wanton assumption of responsibilities, which, in essence, can never be delegated or assumed. Parents can never be made to feel that they can yield one jot or tittle of their primary stewardship of the child. Nor can the Church ever close her eyes to her stewardship of the soul of each member of the flock. In her stewardship she operates not by the coercion of force, but by the persuasion of the Gospel, for the ministry of the Word is a Gospel ministry.

MUTUAL PLANNING TO AVOID NEEDLESS CONFLICT AND TO EFFECT HELPFUL CO-OPERATION

Whenever we are confronted with the problem of mutual planning for a joint endeavor, we are reminded of

the hill farmer who was approached by a young agricultural agent anxious to help him improve his ways of farming on his forty acres. The farmer looked the young man squarely in the eye and said: "Mister, I don't need any of your suggestions, 'cause I'm not farming as well as I know how right now." This could be an attitude shared by home and school alike — both ready to admit that they know they ought to be doing a better job, that they know *how* to do it, and yet want to hear no more about it.

As home and school remember their sacred dignity, respect each other for it, and recognize the peculiar responsibilities of each in the all-important task of nurturing the lambs of Christ, they will also be ready to work together at this task for which they have been joined together by the Lord.

It is obvious, therefore, that one essential for successful home-school relationships is careful planning for a mutual approach toward a common objective.

Even when careful planning is done, however, much may remain undone. But when home and school proceed independently and with little consideration for each other, the results can be fatal.

Careful planning together will have its protective and preservative value. There are some who are accusing the Church, with the multiplicity of her activities, of disrupting the home life of her people. And this accusation cannot be dismissed lightly. Dad is in voters' meeting on Monday night, while Susan is attending the Executive Board meeting of the Walther League. On Tuesday night, Marjorie

and Bill are at choir rehearsals, while Susan is at play practice designed to replenish the sinking treasury of an organization whose serious problem now is the financing of a delegate to a convention which will be held 1,500 miles from home. On Wednesday afternoon, little Janice is playing the part of a loyal Brownie, and Mother, having taken her to her meeting, chases home to get supper ready, picks up Janice, serves the family supper, and then staggers in late to the Lutheran Women's Missionary League meeting. At the end of the week, after the protracted strain of meetings on Thursday, Friday, and Saturday, the Schultz family looks back upon a week of helter-skelter activity, and on Sunday they are informed in the theme of the day that the Church develops and fosters the abundant life in the home.

In our generation, when there is a tendency to confuse activity with action in a world where there is a mastery of means and an ignoring of ends, where interest and enthusiasm are sometimes mistaken for clear thinking, the home and the Church and school must sit down *together* and plan *together* to work *together* for a task our Lord has given them to do *together*.

We have many opportunities to do this, and we should like to list a few. You will notice that the emphasis will be upon the *personal contact* between the home and the school, the parent and the teacher. There is nothing that takes the place of personal contact in home-school relationships. There must be the personal contact of the school with the home through a sys-

tematic program of home visitation. We are all agreed that the home represents the most dominant force in the life of the child and makes the basic and, most generally, the most lasting impressions upon the character of the child. We all must agree that the teacher who is in close contact with the home before the child enters school and thereafter will be the most likely to understand the attitudes and behavior of the child entrusted to his care. Personal contacts can be made:

1. Through a systematic home visitation program during the summer months. Wherever humanly possible, every teacher ought to visit in every home represented in his classroom before school begins in September. This is particularly important for teachers of new pupils.
2. Through a systematic home visitation program during the school term. Assuming the average class size of 30, the teacher, by visiting at least one child per week, could carry out the home visitation program without undue stress upon himself and with great profit to the home and to the school.
3. By a carefully planned program of parent-teacher consultations in those schools where the reporting to parents has developed beyond the report-card approach. Teachers should be allowed ample time for this home-school contact to discuss pupil progress and growth.
4. By using parent-teacher associations as channels for effective home and school co-operation through carefully designed programs of these organizations.

5. By careful planning of the school calendar and by publishing it sufficiently in advance so that both home and school know what both will attempt to do together.
6. By a carefully planned school paper, with parents and Board for Parish Education members assisting in its production. The school paper should be sent not only to the homes represented in the school, but to every home of the parish. Every member of the congregation should be kept informed about what *we* are doing for and with the Lord in *our* school.
7. By enlisting the services of parents to enrich the lives of the children. For example, there may be among the parents a mailman, a city official, an artist, a craftsman, or one who has traveled, all of whom will be glad to come to school and share their experiences with the pupils.

Alert parents and teachers know the value of planning together; they see the wisdom of the proverb: "Plan your work—then work your plan." Conflicts can be prevented when home and school plan their working together.

A SOUND PROGRAM OF CHRISTIAN EDUCATION FOR THE LAMBS AND THE SHEEP OF CHRIST

Ignorance of the aims and objectives of Christian education and a lack of familiarity with the methods used to achieve these aims still are perhaps the greatest obstacles to good home-school relationships. How can these be overcome?

Every teacher deserving to be called such knows that the critical years in the formation of a child's personality, habits, and attitudes are the pre-school years. These are the formative years which indelibly stamp the character of the individual. What can the Church do for pre-school education?

I approach this problem with a few fears, because child training in the early years is a challenge to the most sanctified and intelligent Christian. Whenever I speak of child training, I am reminded of the father who was asked to give a lecture on child training to a group of eager listeners. He began his comments by saying: "Before I was married, I had four theories about raising children. Now I have four children, and no theories." We have had occasion to see many marriage licenses, but never found one that conveyed to the bride- and groom-to-be any hints for establishing a Christian home and rearing children for fruitful citizenship in the Kingdom of God. Having four children of my own, and having learned some of the vagaries of the "how-to-be-a-good-parent literature," I am convinced that any Christian educator who approaches the task of working together with the home in the pre-school years with an air of professional finality is a fool.

Some of our educators have found our present Sunday school literature designed for the Nursery Department very helpful, especially the materials prepared by Allan and Lois Jahsmann. To amplify upon this material and to develop a program of Christian home training, meetings, possibly four

a year, should be held with the parents of our pre-school children.

Furthermore, an orientation program should be arranged for parents (or at least mothers) of children entering the Christian day school for the first time. Parents normally are quite eager to learn the "how's" and the "why's" of our school program when they bring their young children to school. This would afford us the chance to interpret the program of Christian education as carried on in our school in the language that the parent understands. Be sure not to frighten them with educational lingo. Let us "lay the fodder low." The first-grade teacher might meet the first morning of the school year with the mothers of her children, while older children and other parents might arrange for the care of the children. This, of course, is only a minimum toward an ideal attainment.

The school will want to use the opportunities mentioned under "Mutual Planning" to interpret the aims and policies of the school and the Christian philosophy which underlies both. This cannot be done too often, nor too clearly. Home and school must know why we teach what we do and the manner in which we do it. Otherwise, vicious conflicts within the child arise which could have been prevented.

By way of example, let us emphasize that good health for the Christian means the care of the "temple of the Holy Ghost" and shows the relation of good health to fruitful Christianity. Let us teach history that Christ is the Ruler of the universe. Let the words of Christ permeate our

teaching of the social studies, "Go ye into all the world, and preach the Gospel to every creature." Men speak as though they had hit upon a great discovery and a profound truth when they say that the citizen of 1953 must face the fact that we are citizens of one world. But that is nothing new to the Christian educator. From the beginning God made it one world when He "made of one blood all nations of men for to dwell on all the face of the earth." God made it one world when He sent His Son into the world to reconcile it unto Himself. The Holy Spirit has never construed it other than one world, to which Pentecost bears testimony. The one-world concept must always be a basic concept with the citizen of the kingdom of heaven, and we Christian teachers have a distinctiveness of teaching social studies on that basis.

When home and school teach together and strive to impart together a sound, Christian philosophy of life and of living, they form an "unbeatable combination" which the hosts of hell cannot withstand. The Word of God, which permeates Christian teaching in the home and school, is "sharper than any two-edged sword" and can cut any person loose from any false loves and free him for a new life in Christ. The Gospel, which saturates the program of Christian education, is the "dynamite" of God unto salvation to everyone that believeth. It can blast a person from his proud moorings, set him adrift from his innate evil passions, and alter his character, his habits, his attitudes, his everything as completely as it did Paul. Home and church, operating

upon the personality of a child with the scalpel of God's Word, can perform surgery upon a soul more phenomenal than that of physicians upon the body. We can have a child or an adult whose patterns of behavior are an open testimony to the corruption of original sin, whose attitudes are selfish, self-centered, and vicious to the point of being beastly, and we need not be dismayed. "But you can't bend a tree," men say. We answer: "That's true, friend, but *God* can!"

We teachers will want to reflect in our bearing, our behavior, our teaching, that we are positive that Christian education can and will produce results that are acceptable to God our Savior.

Steady teaching is a task that would fray the nerves of an ox. The Christian worker who is not often tired is the exception these days. But it is one thing to be *tired out*, and another to be *tired of*. Truly, it is commendable to become *tired out* in God's service, presuming that we walk by faith. But it is never good to be *weary of* it. The day will come, unless Christ comes first, when we will be *tired out* and can do no more. But in the meantime our Lord can give us all the strength we need, for "Hast thou not known? Hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of His understanding. . . . But they that wait upon the Lord

shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." (Is. 40: 28, 31.)

Even as the Bible, without the Holy Spirit to enlighten us, is "a sundial by moonlight," so a Christian teacher, without the Savior's love for souls, can be a pedagogical Frankenstein. But when Christ is cradled in our hearts by faith, we have a love for children's souls that drives us on and urges upon us the necessity of a daily joining of hands with the parents of that child so that nothing may rob that child of his crown of glory.

As we draw nigh to God in our daily prayers, and as God draws nigh to us in our daily Bible study, our strength shall be renewed, our steps quickened, our confidence bolstered, our aims clarified, and our motives purified. Then we shall see the children before us as God sees them. They are His by virtue of His creation, by virtue of the blood of His redemption, and by the indwelling of His sanctifying Spirit. Then shall we join hands with the home in a great task and say to every parent with confidence: "God made these children, and if we take the trouble to notice after what manner He has made them, we shall know how He intends them to be treated; and if we treat them accordingly, we shall be able to count more on His co-operation as well as on theirs."

ON TEACHING READING. — Every teacher must be a teacher of reading and every reading teacher a teacher of content if we are to attack the vital problem of improving in all curriculum areas. — J. Harlan Shores of the University of Illinois.

Techniques in Training for Christian Citizenship *

PAUL T. LUEBKE

No one will question the statement that American education is currently deeply concerned with citizenship education. From coast to coast, school systems are carrying on studies of the effectiveness of their citizenship-training techniques. Continuing projects in citizenship education have been set up by several prominent universities with the co-operation of school systems throughout the nation. Educational societies of local, state, and national scope have devoted numerous programs and the printed page to the problems of education for citizenship. Local schools and teachers are searching for better, more effective techniques and materials for training for citizenship. This activity is not confined to public education. Private educational systems are just as concerned with citizenship education. The topic of this session of this tenth anniversary convention of the Lutheran Education Association is only one of many evidences that we in Lutheran education are likewise concerned with training for citizenship. But we add one word. We are interested in training for *Christian* citizenship, because, as Daniel Webster has so aptly stated, "Whatsoever makes a man a good Christian, also makes him a good citizen." If we are successful in training our children for true Christian living, then they will have that one basic motive for real citizenship — the love for God and man, which is an outgrowth of faith in Christ's all-sufficient redemption.

It is not difficult to ascertain the reasons for this current interest in citizenship education. With our American freedom threatened from without by the menace of the various "isms" encroaching upon our liberties, and moral decay and indifference sapping the lifeblood from within, America is beginning to realize the need for locking the barn door when thieves have already practically made off with the horse. Certainly it is imperative that Americans in general, and American educators in particular, understand the whole problem of effective citizenship education and do something more than talk about it.

We Christian educators are particularly well equipped to offer effective training for citizenship because we have readily available that most important basic means of citizenship education — the daily and intimate contact with the Word of God in the classroom. Herein lies both a tremendous blessing and a potential danger. I need not dwell here upon the advantages which are ours by reason of our use of the Word of God. The danger to which I refer consists in the possibility of our becoming complacent, of our feeling that merely because our children are exposed to the Word of God that good citizenship will necessarily follow. We cannot afford to overlook or, through negligence and super-

* Presented to the Lutheran Education Association convention held at Concordia Teachers College, River Forest, July 2 and 3, 1952.

ficiality, to minimize the Christian emphasis in all our teaching, lest our educational agencies lose their distinctively Christian character and thereby also their basic justification for existence. We need to be doubly careful. The devil works "overtime" to develop such feelings of complacency within those who deal with Christian education.

I do not mean to imply that Lutheran schools do not provide sound and effective training for Christian citizenship. There is considerable evidence that they do. The Detroit Lutheran Schools Committee for Cooperation with Business and Industry, for example, has received reports and statements from many industrial organizations whose establishments have been visited by various classes from Detroit Lutheran schools. These reports have consistently praised our children for their good behavior and for their interest and consideration. The civic records of the citizens of Frankenmuth, Mich., and other communities where practically all children attend Lutheran schools, are well known. Every person here could no doubt cite examples attesting to the effectiveness of Christian citizenship education in Lutheran schools.

Nevertheless, we should be careful that we do not, through constant and careless repetition, dull the vitality of such statements as "The Lutheran school trains for *Christian* citizenship" or "What makes good Christians, makes good citizens." We need constantly to re-examine the basis for such statements and see to it that they do not degenerate into meaningless clichés.

Thorough consideration of Christian citizenship education techniques obviously must treat *all* Christian education agencies, including also the home, since each and every agency will contribute to a greater or lesser degree. However, it has been necessary to limit the basis of this presentation primarily to one agency—the Lutheran elementary school.

Of all the countless rules for good citizenship which have been enunciated, perhaps the simplest and yet most comprehensive are found in this brief statement of our Lord: "Thou shalt love the Lord thy God . . . and thy neighbor as thyself." Love of God and fellow man—herein is included all that is necessary to make one a good citizen of our beloved country as well as of God's heavenly kingdom. Love and respect for God and His earthly representatives will evoke the respect and allegiance the good citizen holds for his government. Love and respect for one's fellow man is basic to our American democracy. Acting according to this precept cannot fail to make one a good citizen.

But to *tell* our children to love God and their fellow men is one thing; to *train* them to do so is quite another. We are concerned with more than just telling, with more than finding a set of successful "gimmicks." Our interest in training techniques implies a need for an understanding of all that is involved in education generally and in Christian education specifically.

Let us consider techniques of training from the standpoint of what the good Christian citizen needs to possess:

- a. knowledge and understanding of certain basic facts about his relationship to God and his fellow man;
- b. skill and "know how" of participation in a democratic society;
- c. good mental health;
- d. positive attitudes and values and the will to act according to his knowledge and values.

If these needs are to serve as the basis for training, then it is obvious that training for Christian citizenship cannot be relegated to any one subject in the curriculum. Training for citizenship, good or bad, goes on all day, every day of the child's life. It involves the home, playmates, the school, the church, the community—in short, everyone with whom and everything with which the child comes into contact. The school is responsible for citizenship training for the whole time that the child is in contact with the school. Actually, therefore, adequate treatment of the topic at hand requires a thorough analysis of the entire school program, because the best total program for Christian citizenship education is the good Christian school.

KNOWLEDGE AND UNDERSTANDING

A fundamental ingredient of good citizenship is knowledge and understanding concerning relationship to God and man. The good citizen must know the Ten Commandments. He must know the essential laws of the land. He must know and understand the rudiments of the structure of government. He must know and understand the principles underlying Amer-

ican democracy. He must know certain essential facts about our American way of life. He must know what are his responsibilities as well as his rights.

We have taught the Christian's relationship to God and his neighbor through our religious instruction. We have taught about government, democracy, and the American way of life through civics and other social studies. Such teaching must be a part of training for Christian citizenship, but we need to exercise exceptional care that our methods of teaching are vitalizing and stimulating. Let us use all our ingenuity and all the resources at our disposal to make this instruction interesting and meaningful for children. Make use of audio-visual aids, supplementary reference materials, resource persons, field trips, and the like. These won't displace the teacher. Wisely and carefully planned, however, they will be of tremendous help to the teacher.

The study of current events is a most valuable asset in citizenship training which should not be overlooked. It cannot be approached from a mere "what's-new-in-the-news?" standpoint, but requires planning and preparation on the part of the teacher in order to train pupils to observe the events of the day discriminately. By means of a short daily period devoted to current events, pupils can be trained to discover the implications behind the superficial presentation of news, thereby developing their power of critical thinking.

Success with a current-events period cannot be achieved overnight. Teaching current events should begin

in the primary grades with emphasis on the intimate happenings in the lives of children. What happened at Mary's birthday party is "current events" to primary children and should be treated as such in the classroom. As children progress through the grades, their current-events horizons broaden to include an ever-widening circle of events. I have known many boys and girls who are as well versed on current national and international affairs as they are on sports. They are as concerned with the race for the presidential nomination as they are with a tight pennant race. Teachers who use current events should not dwell at length upon an enumeration of the bizarre happenings of the day, but should rather emphasize such questions as, "Why did this happen?" "What will the general effect be?" "How will it affect me?" "How should a Christian interpret this event?" and so forth.

In a presidential election year current-events teaching obviously centers, to a great extent, around the election. What better way to teach about our system of government and election procedures than to involve children in the issues at stake by means of mock campaigns and simulated elections? Not only pupils, but parents, and thereby the community as well, profit from such experiences.

Pupil newspapers are valuable tools for the teaching of current events, but they should not be used to the exclusion of adult newspapers, radio, and television. Certainly, those pupils will be better Christian citizens who are well informed and who have

learned to evaluate current events critically in the light of God's Word and on the basis of social knowledge and understanding. This knowledge and understanding about the individual's relationship to God and society are a fundamental ingredient of good citizenship.

SKILL AND APPLICATION

But knowledge is not enough. Perhaps one of the most noteworthy examples of sterile teaching *about* citizenship can be seen in what occurred in France after the Franco-Prussian war. The French, believing their defeat to be due to poor citizenship, reformed their educational structure, introducing a comprehensive plan for the training of future citizens. Every pupil at every level in every school studied "citizenship" every day. Yet, as is obvious from the recent history of France, she has been unable to produce the kind of citizens who can defend their country or operate their government effectively. Here was knowledge without action — knowing without doing.

Action is equally as important as knowing. The development of skills for participation in a democratic society requires practice. No skill can be acquired through reading and study alone. We cannot merely teach children the *rules* for effective Christian citizenship and expect results. They need practice — practice in applying the rules they have learned.

We dare not stress the acquisition of knowledge to the exclusion of activities which provide opportunity for the development of democratic skills. In this connection I believe that it is

apropos to read a brief portion of the "Poor Scholar's Soliloquy," a thought-provoking piece concerning the perplexities of education from the standpoint of a poor student:

Civics is hard for me, too. I've been staying after school trying to learn the "Articles of Confederation" for almost a week because the teacher said we couldn't be good citizens unless we did. I really tried, because I want to be a good citizen. I did hate to stay after school, though, because a bunch of us boys from the south end of town have been cleaning up the old lot across from Taylor's Machine Shop to make a playground out of it for the little kids from the Methodist home. I made the jungle gym from old pipe, and the guys made me Grand Mogul to keep the playground going. We raised enough money collecting scrap this month to build a wire fence clear around the lot.*

If we are to develop such skills, our actions and the actions we expect of our children must be consistent with our teaching. We need to provide children with the opportunity to practice what they have learned. Our schools should be organized in such a way as to provide pupils with the opportunity of helping one another. Pupils service squads, in addition to being of material assistance to the school, provide pupils with valuable practical experience in carrying out various citizenship duties. We should also provide opportunity for service on a wider scale through such activities as systematic collections for charity and missions, collection of food and clothing for less fortunate people, purchase of government bonds, co-

operation in fire-prevention activities of the fire department, encouragement of child service in the home, and the like.

In the light of what is taught in the Eighth Commandment, children should be discouraged from tattling in any form, but they should be encouraged to settle disputes in accord with God's Word, "appealing" to higher authority only when other methods have failed. It is important that teachers set a good example in this respect by putting "the best construction on everything," a principle analogous, I believe, with the democratic principle that one is considered innocent until proved guilty.

If there is to be follow-through on the teaching that all have the right to equality of opportunity, then it is important that awkward little Johnny be not ignored in every game or activity. This, incidentally, points out the need for teacher concern with, and careful supervision of, recess periods and other "extracurricular" activities. In fact, several citizenship studies have presented evidence to show that classroom instruction appears to be less effective than "extracurricular" activities in regard to achieving the citizenship goal. Consideration of the right to equality of opportunity also brings to mind the whole complex problem of racial prejudice, an area so vast that it can only receive scant mention here. We teach that all men are brothers, that all men need and have a *common* Savior. Yet, too many people, unfortunately also in Christian schools, ap-

* Stephen M. Corey, "Poor Scholar's Soliloquy." *Childhood Education*, XX, (January, 1944), p. 220.

pear to give this important principle lip service only.

Leaders of children should also be consistent in the matter of condoning or condemning actions which denote a lack of moral judgment. Many a person, for example, might consider it foolish to "waste" an extra baseball ticket intended for members of the school safety patrol. He would feel no qualms at giving it to another and even providing him with a safety belt as identification as well. Insignificant as it may seem, such action provides opportunity to practice precisely the opposite of what is taught in connection with the Seventh Commandment. Furthermore, it gives sanction to this and similar "noncriminal" acts which have contributed largely to our current era of five-percenters, favoritism, tax scandals, deep-freezes, and mink coats.

In recent years there has been an increase in the practical application of citizenship training on the high school and college level through participation in government, both within the school and through such media as the Boys' State. There needs to be a continuation and expansion of these activities. They should also be used in the elementary school. Children in the elementary school, particularly in the upper grades, can learn from practice situations in the election processes. Pupils, and incidentally also their parents, profit from such investigations of local, state, and national government which place the pupils in the position of active citizens who must evaluate candidates and issues and vote wisely. But the

practice of citizenship can be brought closer to the pupils' level. Student assemblies, student councils, class meetings, special student committees, and the like can be most effective means of training for Christian citizenship also on the elementary level.

Countless problems arise which can be studied and solved satisfactorily by elementary school pupils with a minimum of guidance from adults. It is unreasonable to insist that all rules and regulations for pupil conduct be laid down in their entirety from above when pupils who have been trained to consider their responsibilities as well as their privileges will come up with as workable a set of rules as can be devised by the teacher or administration. Problems concerning collections for charity, organization of safety patrols and hall monitors, regulation of bicycles, assembly programs, welcoming of visitors, and fire and air raid drills are a few of the many other types of problems which can be attacked successfully by elementary pupils. Many such student groups have succeeded eminently well, and others have been doomed to dismal failure almost from the outset, depending to a great extent upon the attitude and the patience of the teacher. Too many teachers are of the opinion that nothing good will happen unless they make it happen, and this according to plan and schedule. Pupil groups of this nature will succeed if the teacher is willing to concede a) that wholehearted support of the teacher and his faith in the ability of his pupils is necessary; b) that actual orientation of such a program must

be preceded by a long period of preparation and orientation in democratic procedures and principles; c) that chances for success at the outset are slim and that much patience is required; d) that school time can legitimately be used for such a purpose; e) that pupils must not be confronted with problems which are beyond their ability to solve; f) that teacher participation should be kept at a minimum, except during the frequent evaluation periods; and g) that the loudest critics at the outset are often the staunchest supporters when the program has proved successful.

This trend of thought also carries implications for methods of teaching in the various subject matter areas. Profitable as it might be, time does not permit extended treatment of this point. Suffice it to say that much of what has been written and said recently with regard to the unit method in religion and the social studies is apropos in connection with Christian citizenship education. This matter should receive the careful study and consideration of teachers' conferences and study clubs as well as of local faculty groups and individual teachers. Those who desire to improve their over-all program of citizenship education should experiment with materials of this type.

Training for effective Christian citizenship requires constant practice. The school that desires to give its pupils such training should be organized in such a way as to permit a maximum amount of practical experience in the use of citizenship techniques.

MENTAL HEALTH

Mental health of pupils is an oft-neglected but nevertheless most important aspect of education for Christian citizenship. Emotional disturbances impede the development of positive attitudes and values which are so essential in the citizenship function. The Detroit Citizenship Study and other similar investigations have shown that a direct relationship exists between the quality of citizenship and the emotional development of children. There needs to be constant and intensive searching on the part of teachers and administrators for greater understanding of child growth and development, basic human needs, and the social interrelationships of children. Undoubtedly, the Attitude Inventory currently in the process of development by Synod's Committee on Tests and Measurement will be a tremendous boon in the area of child study from the Christian viewpoint.

The teacher who understands his children is not so apt to mar their personalities through "impartial" insistence upon subject-matter standards or by means of "impersonal" application of the Law in every case of misconduct. The Lord did not give up in disgust and "fail" His disciples when they were unable to comprehend His teachings even though they'd "had it before." Certainly He understood the nature of learning, taking into account their particular difficulties. Without a doubt Jesus considered Peter's individual nature whenever it became necessary to correct him. Suppose that Jesus had wrathfully condemned Peter for his

denial, as He might justifiably have done, or that He had invoked God's holy Law upon the Samaritan woman or the woman taken in adultery. Obviously such action could not have been in their best interests because it would have denied the existence of specific or individual emotional problems which may have contributed to, and certainly resulted from, their wrongdoings. We can indeed gain untold wisdom from Jesus.

In the study of child psychology and child development, however, we dare not take our knowledge of the Bible and Christian teaching for granted. We need, first of all, to study the Word of God and firmly root our convictions there, lest we fall prey to the pernicious doctrine which calls the devil a figment of the neurotic imagination and rules out the existence of original sin and the need for a forgiving Savior. Teachers' conferences, workshops, and study clubs again offer excellent opportunity for the theoretical study of child growth and development, interpersonal relationships and sociometrics, and the like. But it remains for the individual teacher to conduct his classes according to the principles learned.

There are, unfortunately, the "eager beavers" who page through a new psychology book and suddenly become authorities with the crusading spirit. Possessing neither the understanding nor the skill to carry out what they begin, they throw out what they label "old" and initiate their concept of the "new." They "shoot the wad," so to speak, and settle back to wait for the next "inspiration," thereby hopelessly confusing both themselves

and their pupils and doing the cause of Christian education a great disservice.

There are, on the other hand, also those who seemingly are not interested in pursuing the study of children, or those who, apparently possessing adequate understanding of emotional needs of children and the concept of individual differences, fail to make practical application of their theoretical knowledge in the classroom. They lack the fortitude, the willingness to try, the patience to attack the problems of teaching from the standpoint of the individual needs of children. They prefer to fall back upon the subject matter-centered, strict disciplinarian approach, "which, after all," they say, "worked in the old days of the *real* teachers who handled classes of one hundred and more." I do not imply that we should forget about subject matter or that discipline is not necessary. But I think that it is fallacious to hark back to the "old days" because it denies that social, psychological, and emotional changes in the lives of children have accompanied the greatest technological advances in the history of man. We only waste time and make our task more difficult by bemoaning the fact that children aren't what they used to be. There is no use "crying over spilt milk." Let us accept children as they come to us — neurotic, disturbed, or just plain, normal sinners who need to find their Savior. With faith in our hearts, with prayer on our lips, and with knowledge and understanding in our hearts we will be better able to promote the mental and spiritual health of our pupils.

POSITIVE VALUES AND ATTITUDES

The matter of values and attitudes is, of course, closely related to teaching. The development of positive values is an essential aim in education. Only if the attitudes and values are wholesome, can wholesome results be expected to grow out of knowledge. There is a vast difference between the child who behaves because he knows he is being watched and the child who behaves because he knows that it is right and proper to do so. Likewise, there is a tremendous difference between the person who gives generously to the church because he can deduct it from his income tax and the person who gives generously to his church because of his love for Christ. There is a difference between the businessman who refuses a bribe because he would be ruined if discovered and the one who refuses it because it is dishonest. These differences are one and the same. They constitute the fundamental difference between a poor citizen and a good one. They point out the difference which exists between unregenerate, selfish man and regenerate man, whose actions are an outgrowth of his faith and love of God.

American educators accept the great importance of values and attitudes, particularly moral and spiritual values. In fact, in *Moral and Spiritual Values in the Public Schools*, a recent publication of the Educational Policies Commission of the N. E. A., we read this statement: "The development of moral and spiritual values is basic to all other educational objectives. Education uninspired by moral

and spiritual values is directionless. Values unapplied in human behavior are empty." The Christian school enjoys a tremendous advantage in the matter of the development of values. There is no need to try to separate moral and spiritual values from their true basis — the Word of God. There can be full and complete use of both Law and Gospel at all times, in and out of the classroom. We need not appeal to some nonexistent "sense of duty." Our appeal for specific action is based upon those values which are an outgrowth of the child's total experience in the Christian school, of which individual counseling and guidance are a necessary and important part. Teachers constantly need to re-evaluate their methods of instruction, being certain that their teaching is ever truly Christ-centered, for teaching which is Christ-centered prepares the hearts of the learners for the work of the Holy Spirit. It is only through the Spirit of God that the knowledge which we have imparted can be of use, because true Christian values and attitudes cannot be effected without Him.

Patriotism and nationalistic pride are attitudes which must be developed on the basis of our relationship to God. Too often our country and its heroes are glorified to the exclusion of the omnipotent God, who has permitted our beloved country to develop and prosper. The study of American history, an appreciation of the lives of national heroes, and an understanding of some of the documents essential to American democracy are important in the development of patriotic ideals, and movies, recordings, plays,

visits to historical museums, and other similar techniques which offer an emotional appeal should be used in their development. However, whatever means are used, the Christian teacher must see to it that God is ever accorded His rightful place.

The foregoing has touched upon some of the salient matters which bear consideration in the formulation of an effective program of Christian citizenship education. This paper has by no means been exhaustive, but rather it has been an exploratory treatment of the subject. But, where do we go from here? What can be done to make our program of Christian citizenship education more effective? I believe that there are several things which we can do individually and collectively.

First of all, let us continually thank God Almighty that we live in this wonderful land of America, where we still can enjoy the privilege of being concerned with education for Christian citizenship, and let us resolve to do our utmost, singly and in groups, to preserve the precious heritage which is ours, and to combat the forces which would destroy it.

Secondly, let all of us take stock of our methods of teaching and of the particular techniques which we employ in the imparting of facts and basic knowledge about citizenship and in the development of skills for participation in society. Let us consider our understanding of child growth and development and the nature of learning together with the

techniques which we employ to provide for the mental and spiritual health of our pupils. Let us ponder the values and attitudes which we encourage through our teaching and by our personal example as well as the particular techniques which we employ for the development of positive values. Let us consider how we synthesize these parts into a unified effort to train for effective Christian citizenship.

Next, let us share our knowledge and experience with others. We have faculty meetings and teachers' conferences as well as *Lutheran Education* and other publications at our disposal for the study and exchange of ideas. Let us make use of these media and encourage the development of more study groups and workshops for the consideration of this and related problems.

Finally, let us consider the possibility of a Lutheran Citizenship Education Project for the purpose of carrying on systematic study of citizenship training in Christian education agencies within the Lutheran Church, the collection and cataloging of data concerning various successful techniques and materials in training for Christian citizenship, and the preparation of teachers' handbooks, pamphlets, textbooks, and other materials to assist in the citizenship education function within the Church. The Lutheran Education Association could render the Church invaluable service by means of the instigation of a Lutheran Citizenship Education Project.

Industrial Arts for Grades 7-8

G. F. DUENSING

"All children, no matter what their occupation is to be, should work with their hands to create beautiful and useful things."¹ An industrial-arts program can meet this need successfully while at the same time fulfilling its purpose as an integral part of general education.

The offerings of industrial arts are diversified. Newkirk² lists nine basic areas. Beginning usually in Grade Seven, one may find one or more of the following included in a shop program: woodwork, metalwork, leather, plastics, electricity, ceramics, transportation, drawing, printing, textiles, Keene cement, and others.

ORGANIZATION OF A SHOP

A shop is organized basically according to one of two patterns. It may be a unit shop, where all pupils work in one area simultaneously. The other type is known as the general or composite shop, "characterized by the offering of several types of shop experiences in one shop under the instruction of one teacher."³ According to this definition, a shop which is equipped to teach woodworking, plastics, metalwork, and leatherwork at the same time under one teacher is a general shop. Both plans are fol-

lowed. Each has some disadvantages, but the latter is generally preferred, because it is particularly adapted to the realization of the objectives of industrial arts. "There are more general shop courses taught in the United States today than all the other industrial-arts courses combined."⁴

Ideally, then, a shop will offer pupils several areas in which to work. The practical element, however, sometimes demands that a school begin with one area and gradually expand its offerings. Once a shop has been established and it is considered a part of the educational program of the school, it is not too difficult for the instructor or principal to convince his board of education of the advisability and soundness of expanding the program. Which area(s) to begin with will be determined by the locality, teaching personnel, finances, available room, time, and other factors. Even a cursory inspection of courses of study will show woodworking to be an excellent choice under most conditions, since it "is one of the leading occupational fields of industry and is closely related to the home and the daily experiences of every boy. . . . Because of everyday contact with objects made of wood, the average boy is anxious and eager to learn how to manipulate tools and make useful objects of wood."⁵

¹ Amy E. Jensen, "Vocational Guidance for the Elementary School," *The American Teacher*, XXXV (May, 1951), 12.

² Louis V. Newkirk, *Organizing and Teaching the General Shop* (Peoria, Ill. Manual Arts Press, 1947), p. 15.

³ Arthur B. Mays, "Notes on the Historical Aspects of the General Shop," *Industrial Arts and Vocational Education*, XXXIX (April, 1950), 141.

⁴ Alan R. Pawelek, "Teaching General Shop Work," *Industrial Arts and Vocational Education*, XL (November, 1951), 357.

⁵ Board of Education, *Saint Louis Public School Journal* (May, 1947), III, 5.

CONTENT OF WOODWORKING

The content of shop—and in this case, woodworking—is again twofold: projects and related material.⁶ Projects are largely manipulative. They are the tangible results of having constructed something with tools. What the finished product will be depends upon who does the planning. By far the easiest method is for the instructor to plan all projects the pupils will construct. He knows which skills are to be learned and can set up a program to achieve his purpose. He has a relatively easy time in class, and the finished projects can be checked rapidly. The pupil also knows exactly what to do, having in his possession ready-made plans and often even a completed model. On the other hand, this method may violate child interest. At any rate it does not call for originality and planning by the student.

To overcome these obvious shortcomings, pupil-planned projects have been introduced. It is felt that a pupil who does his own planning makes far greater progress than one who simply follows directions. In fact, the idea is considered whether it perhaps may be far more important that a pupil be able to plan a project than that he be able to make it.⁷

Desirable as the latter plan may be, I find myself teaching according to a combination of the two methods, with a certain number of planned projects, the remainder being pupil-

planned. "As far as possible, pupils with sufficient skills and maturity should select, with the approval of the teacher, individual projects. However, the teacher should select group projects as a core of activities in basic skills."⁸ Certain principles will be kept in mind if an instructor does the planning. The project must be interesting—to the pupil. What is of great interest to the instructor often meets with little or no enthusiasm from his class. The practical element, furthermore, is important. Boys like to see some usefulness for the article on which they are spending time and energy. It need not always fill a personal need. Boys enjoy making articles for their parents, relatives, friends, for the home, or for seasonal events. In addition, the interest span ought to be taken into consideration. Pupils will often lose interest in a project which cannot be completed within a reasonable length of time. A basic requirement is to consider the abilities of the class and the individual when planning projects. To get a better understanding of the problems the boys will face while working on an assigned project, I first make the item myself. There have been times when some project seemed ideal. It appeared attractive, useful, seemingly of moderate difficulty, only to be discarded as much too advanced for the class after I had constructed it myself.

Projects are not ends in themselves, but must contribute to the objectives of general education. "Project activity is useful in the development of planning and organizing ability, in

⁶ Gordon O. Wilber, *Industrial Arts in General Education* (Scranton: International Textbook Company, 1948), p. 57.

⁷ Gordon O. Wilber, "Alvin in Wonderland," *Industrial Arts and Vocation Education*, XXXIX (November, 1950), 343.

⁸ Board of Education, *op. cit.*

the attainment of skills, and in the development of knowledge and appreciation of materials.”⁹ Industrial arts has been criticised, however, for its overemphasis on projects. “Industrial arts on the elementary school level has been taught in the past with too much emphasis upon the project and not enough upon what the project does for the pupil.”¹⁰ In a similar vein, another writer has said: “Projects can never be anything else than a way of holding pupil interest. So much has been done with this one device that it has become a method, the only method used. It is easy to use — so easy that few teachers accept the challenge of providing other interesting educational items of a vocational nature.”¹¹ Children will enjoy spending all their time in shop on projects — in fact, they will often ask for additional time after school or on Saturdays to work with tools. No child has ever asked me for additional time in school to study arithmetic, geography, or to use reference material. It is, therefore, very easy to offer projects and feel that one is successfully teaching industrial arts and having the children like it.

Besides projects, industrial arts will furnish work in related materials. This, generally, is any knowledge or insight the course should impart besides the actual manipulation of tools and materials. Just a partial list of topics related to woodworking is a

study of the sizes and kinds of nails and how they are manufactured; sizes, kinds, and uses of screws; kinds of glues and how they are prepared; composition, use, and kinds of stains, fillers, plastic woods, wax, shellac, varnish, paint, enamel; safety practices; conservation; applying finishes; study of abrasives; seasoning of lumber, and different kinds of wood. This material can be made just as interesting as projects and is just as easily taught.

TECHNIQUES OF INSTRUCTION

In teaching shop the instructor will often make use of class demonstrations. “Teachers of manipulative activities frequently find many of their successes and failures to be in direct ratio to their ability to present an interesting and inspiring demonstration.”¹² However, no matter how well the instructor prepares, plans, and conducts a demonstration, this device is not sufficient for all pupils. Individual help must often be given. It is important to note that “help” does not mean doing the pupil’s work for him. If this becomes necessary to any great extent, the project is beyond the ability of the individual, and something simpler should have been attempted. It is assumed that the instructor is capable of successfully completing any project assigned; he need not prove this to a class or an individual by doing the majority of the work or any difficult phase of it himself. We do not write their compositions for them. Similarly, we need not build their birdhouses or turn their lamps

⁹ *Ibid.*

¹⁰ Arthur W. Earl, “Industrial Arts for Every Child in the Elementary School,” *The Nation’s Schools*, XLVII (May, 1951), 65.

¹¹ Ralph E. Stucki, “Modern Industrial Arts,” *Industrial Arts and Vocational Education*, XXXIX (September, 1950), 258.

¹² Earl L. Bedell, “Industrial Arts in Detroit,” *Industrial Arts and Vocational Education*, XXXIX (September, 1950), 272.

for them. Naturally, there are times when the teacher takes tools and works on the pupil's project. He does only enough, however, to give an understanding of the skill involved, the child still having ample opportunity to develop his skill on the same project. An interesting departure is to ask a pupil to demonstrate. It requires preparation on his part and may call for more time from the instructor, but it has distinct values.

Another practical teaching device may be found in audio-visual aids. There are any number of films, both commercially sponsored and those which may be rented, which are excellent for teaching skills and giving information about industries, materials, and other related subject matter. More filmstrips are being made available to shop classes. Many splendid charts, posters, and reading materials may be had for the asking from industries.¹³ These aids to teaching are interesting and useful, not just advertising stunts.

Furthermore, numerous magazines and books are valuable material. If you are fortunate enough to be near a public library, give yourself a treat, if you have not done so yet, and investigate what it offers. You may be amazed, as I was, to discover the tremendous amount and diversified nature of the material available in all areas of industrial arts. There is usually more than enough for instructor and pupils.

Trips to industries, furthermore, serve as an interesting and practical way of teaching. Conducted properly,

these trips give firsthand information about how industries operate, and show job possibilities. In some instances, industries may hesitate or refuse to allow visits because of the safety feature, particularly where many machines are in operation, or they may not have sufficient personnel to conduct a tour properly.

TIME FOR INDUSTRIAL ARTS

A program of industrial arts will take time. It should by no means be an after-school hobby class. No one objects to the formation of such groups. They have a great value, and it is hoped that many pupils will find in the industrial-arts program certain interests for hobbies in adult life. If, however, the staff is aware of the aims and objectives of industrial arts, it will see the need for elevating the course to a curriculum subject. Ideally, two to five periods of from forty to sixty minutes are advocated.¹⁴ Shorter periods allow too little time to accomplish much, since approximately ten minutes of the period are used in getting ready and replacing tools and materials at the end of class. A longer period, on the other hand, may tire the pupils or cause them to lose interest.

FINANCING THE PROGRAM

If all other obstacles hindering the formation of industrial-arts classes have been overcome, the specter of financing such a program often appears to intimidate even the most stouthearted. This apparition may be real, or it may be the figment of one's

¹³ Educators Progress Service, *Educators Index of Free Materials* (Randolph, Wis.).

¹⁴ Louis V. Newkirk and William H. Johnson, *The Industrial Arts Program* (New York: The Macmillan Company, 1948), p. 104.

imagination. Why not be reasonable about beginning? It is not necessary immediately to buy a controlling interest in the nearest hardware store. Hand tools, which will constitute the bulk of equipment, may be purchased a few at a time until the shop is well stocked. Even small beginnings, however, necessitate money. Some society can often be found to sponsor such a program. Men's clubs, as is the case in our church, may show a natural interest in shop and be responsible for equipment. Furthermore, a shop serves other agencies besides a school. Most churches welcome a properly equipped shop of suitable size because of the many repair jobs necessary on property. Societies and Sunday school use shops at times for the construction of materials needed for plays, for Christmas, and other church festivals. A shop, then, may serve the entire church and not only the school. Showing the voters a general need for shop will be an argument in your favor.

It may be possible, furthermore, to include a specified amount in the yearly budget. Our budget item amounts to \$75.00 a year for materials. This may seem like a small figure. On the other hand, most materials are obtained free of charge. A survey of your community may reveal industries which are happy to be of service to educational institutions by giving them scraps. We have been able to obtain plastics, leather, upholstery material, and large quantities of wood in this manner. If, on the other hand, materials must be purchased, buy remnants, cutoffs, or scraps. They are cheaper, and you are often saved the trouble of cutting

huge sizes down to scrap size. In addition, a very nominal cost may be placed on materials used by the pupils. It teaches them to appreciate the value of whatever they are working with, besides keeping operating cost down. Truthfully, I feel that cost may in many cases be the easiest obstacle to overcome.

CONCLUSION

This paper has not attempted to outline a course of study in industrial arts or give an exhaustive treatment of the various aspects of the subject. Complete information about the purpose and place of industrial arts in education plus a detailed grade analysis of the course is available in the literature cited. If this paper has created a desire to investigate the merits of an industrial-arts course or the ways and means of including it in the curriculum, it has accomplished its purpose. "The next twenty years will witness an increase in scheduled time for industrial arts."¹⁵ Will this hold true for our schools? A survey by the United States Office of Education shows that because "forty-two per cent of the male population of this State [California] are engaged in trade and industrial occupations, the exploratory courses are a necessary feature of a functional guidance program. We do not want to see these and other improvements done away with."¹⁶ Do we *have* them? Do we *want* them?

¹⁵ Ward L. Myers, "The Next Twenty Years in Industrial Arts," *Industrial Arts and Vocational Education*, XL (October, 1951), 317.

¹⁶ Claude E. Nihart, "Industrial — Arts Traditions," *Industrial Arts and Vocational Education*, XLI (May, 1952), 147.

Liturgical Forms for School Devotions

CARL S. MEYER

The Lutheran Hymnal contains various liturgical forms that may be used for devotional exercises in the Lutheran elementary school. These devotional exercises will be greatly enriched by the use of the Suffrages or the Litany or the Bidding Prayer.

According to the rubrics the Litany may be used at Vespers, on Sundays, Wednesdays, and Fridays, on Days of Humiliation and Prayer, and at Matins on Sundays when there is no Communion. These directions, of course, pertain to the church services. The Suffrages are to be used in the same way. However, these things belong in the realm of adiaphora. There can be nothing wrong in the act itself, nor can anyone properly take offense if the Litany or the Suffrages are used in the devotional exercises of a church school. Pupils will seldom have occasion to use or to participate in the use of these meaningful liturgical forms if occasion is not given them in the school. It belongs to the functions of the Christian day school to further the devotional life of the pupils. Variation in the opening or closing devotions of each day will serve to enrich their devotional experiences.

The Morning Suffrages and the Evening Suffrages, according to the rubrics, are meant to be said at Matins, or at Vespers, or at the Morning Prayer, or at the Evening Prayer of the household. They are simple, yet full of content. Well might the head of every household avail himself of the riches of these devotional forms

for the daily prayers in his household. The teacher in the Christian day school by frequent use of the Suffrages may thereby instill a love for these prayers that may carry over after his pupils establish their own households.

The Bidding Prayer is by ancient usage specially appointed for Good Friday. Again, however, there can be no objections if it is used at other times, especially during Lent. The teacher may wish to use it for the devotional exercises on each Friday during Lent.

These liturgical forms are all found in *The Lutheran Hymnal*. They need not, they will not, be chanted. They will be prayed responsively. This has the advantage that it calls for direct pupil participation. Surely this is desirable.

Pupil participation also can be gotten by asking the pupils to write a short litany or bidding prayer. That will arouse a great deal of interest among the pupils of the upper grades especially.

The teacher himself may wish to devise a litany for the use of his pupils. Such a litany will adhere to traditional forms. It will make use of phrases and expressions found in the heritage of the devotional writings of the Church. At the same time it will bring variation and emphasis.

A sample litany is given below. Originality can be claimed only for the arrangement of the thoughts and expressions. Even the phrases have been borrowed. In this case the Bid-

ding Prayer was used as a mine for expressions. The traditional litany and the suffrages were used. It is suggested, therefore, that this litany may be used especially during the Lenten season.

The order for the devotional exercises might be:

The Invocation;
The Hymn;
The Scripture Lesson;
The Creed;
The Lenten Litany;
The Prayer of our Lord.

Even with such an order of service, care should be taken that it does not become stereotyped. Occasional variations should be welcomed by pupil and teacher alike. A different order for the devotional exercises should perhaps be used after Easter, perhaps another litany, perhaps the Suffrages, perhaps there should be variation from day to day.

Whatever the devotional order or the liturgical forms used may be, they should contribute to the spirit of true worship.

A LENTEN LITANY

V — Lord, have mercy upon us.
R — Lord, have mercy upon us.
V — Christ, have mercy upon us.
R — Christ, have mercy upon us.
V — Lord, have mercy upon us.
R — Lord, have mercy upon us.
V — O Lord Jesus Christ, Son of God.
R — We beseech Thee to hear us.
V — O Lamb of God, which takest
away the sin of the world,
R — Have mercy upon us.

V — O Lamb of God, which takest
away the sin of the world,

R — Have mercy upon us.

V — O Lamb of God, which takest
away the sin of the world,

R — Grant us Thy peace.

V — We poor sinners do beseech Thee

R — To hear us, O Lord God,

V — And to rule and govern Thy holy
Christian Church;

To defend Thy Church against
all the assaults and temptations
of the Adversary;

To keep Thy Church perpetually
upon the true Foundation, Jesus
Christ;

To give Thy grace unto all es-
tates of men in Thy holy Church,
that every member of the same,
in his vocation and ministry, may
truly and godly serve Thee;

To multiply Thy Church with
Thy light and grace;

To strengthen the hearts of those
whom Thou hast regenerated
and to confirm unto them Thy
covenant and faithfulness;

R — We beseech Thee to hear us,
good Lord.

V — To regard graciously Thy serv-
ants, the President of the United
States, the Governor of this Com-
monwealth, and all our judges
and magistrates;

To hear the prayers of them that
in any tribulation or distress cry
unto Thee;

To grant us to lead a quiet and
peaceable life in all godliness
and honesty;

- To send down Thy blessing upon
the fruits of the earth and gra-
ciously to dispose our hearts to
enjoy them with thanksgiving;
- R — We beseech Thee to hear us,
good Lord.
- V — By the mysteries of Thy Passion;
By Thy obedience unto death,
even the death of the cross;
By Thy intercessions for the
transgressors;
- By Thy being forsaken of God;
By Thy death and burial and
glorious resurrection;
- R — Help us, good Lord.
- V — O Lord, enter not into judgment
with Thy servant.
- R — For in Thy sight shall no man
living be justified.
- V — Hear my prayer, O Lord,
- R — And let my cry come unto Thee.

SAFE, NUTRITIOUS SCHOOL LUNCHES. — To assure good health for children, special attention should be paid to the school lunch. If good nutrition is attained, children's diets, the same as those for grownups, must include meat, milk, butter, fruit, vegetables, whole grain and enriched cereals in proper quantities.

Inadequate lunches can deprive children of the nutrition necessary for good health and intelligent work at school. A sandwich and soft drink are not sufficient, even though the child may have a good breakfast and evening meal.

A child's lunch should provide at least one third of the daily food requirement. Whether eaten at home or at school, it should include (1) one half pint of milk, (2) a substantial protein food such as meat, egg, cheese or peanut-butter sandwich, (3) a vegetable or fruit or both, and (4) whole grain or enriched bread with butter or margarine. While some hot food is desirable, well-planned cold lunches can be both appetizing and nutritious.

Adequate lunches, eaten in pleasant surroundings, will contribute much to a child's emotional health as well as to good nutrition.

In addition to being nutritious and palatable, school lunches should be safe. The consumption of food from unsafe sources or prepared under unsanitary conditions may result in serious illness.

Not only should milk used in schools be pasteurized, but it should come from sources approved by the health department. If pasteurized milk is not available, schools should rely on dried or evaporated milk. Attention should be paid to the selection of wholesome meat, poultry, vegetables, and other foods. It is also important that perishable foods prepared and stored in school kitchens be properly refrigerated. — *Illinois Health Messenger*, November 15, 1952.

LUTHERAN CHURCHES IN FRIGID REGIONS. — Both the northernmost and the southernmost churches of the world are Lutheran, it was claimed recently by Kristeligt Pressekontor, official news bureau of the Church of Norway. The northernmost church in the world, the news bureau said, is situated in Svalbard, an island in the Arctic Ocean belonging to Norway. The southernmost church was built by Norwegian whalers on the British island of South Georgia in the Southern Atlantic. The church building in Svalbard, the release added, was destroyed during World War II, but the congregation still exists and is served regularly by its Norwegian Lutheran pastor. Whalers of the South Atlantic and the Antarctic region gather for worship in the church of South Georgia whenever they are near the island. — *The Northwestern Lutheran*, December 14, 1952.

Lutheran Elementary Schools *

1946 to 1951

ARTHUR L. MILLER

What has happened to our Lutheran elementary schools in the past five years? It was in 1947 that Synod adopted the following resolution of the expansion of our school system:

"Resolved:

"1. That we rejoice in, and thank the Lord for, the growing interest in the parochial school and the increased determination to provide this agency for our children;

"2. That, as an attainable objective for the next twenty-five years, Synod adopt the goal of having 50 per cent of our school-age children in our schools."

The adoption of this goal has presented a challenge to the synodical Board for Parish Education and the District Boards for Parish Education to implement the resolution by promotion and by encouraging congregations to begin school projects and to expand existing school projects. The following table presents data on our schools from the *Statistical Yearbooks* of 1946 and 1951. The table helps us to appraise the progress we are making toward reaching our goal in school enrollment.

An examination of the table below reveals the following:

1. The number of schools has increased by 108.
2. The number of children enrolled has increased by 19,855.

3. The percentage of our children in school has decreased by 0.8 per cent.

4. The number of teachers has increased by 636.

The increase in the number of schools is certainly a matter of great joy to us. It indicates a wholesome interest in Lutheran elementary schools and a sincere appreciation of the importance of the school for effective Christian education.

The marked increase in the number of pupils in our schools is certainly significant. It is indeed far greater actually than the increase in the number of school units might lead one to expect. In the absence of any large growth in the number of schools, it is quite clear that existing schools were expanding their enrollment and expanding the number of classrooms made available.

The per cent of our children in our schools shows a slight decrease in spite of the marked gain in the number of pupils enrolled in our schools. As Dr. Stellhorn pointed out at the 1952 Educational Conference: "Un-

* Originally published in *Board for Parish Education Bulletin* (November, 1952) and directed to District Boards of Parish Education. Republished here upon request of editors. — Ed.

TABLE 1
COMPARING THE SCHOOL SITUATION IN 1946 WITH THAT IN 1951

Year	Members	Congregations and Stations	Schools	Pupils	Per Cent of Our Children in Our Schools	Teachers
1946	1,581,486	5,355	1,195	82,029	33.2	2,614
1951	1,871,569	5,723	1,305	101,884	32.4	3,250

less our school enrollment grows proportionately more than our number of school-age children, we cannot raise the enrollment percentage. By the same token, a decline in enrollment percentage does not mean a decline in school expansion, but only a decline in proportionate expansion." The simple fact confronts us that in an expanding church where we add a large number of persons to our membership each year, and a large number of families, we must markedly increase our school expansion if we are to have a proportionate increase in school enrollment.

The increase in the number of teachers in our schools shows in the first place a large-scale expansion of existing schools and, of course, reflects also the actual increase in the number of Lutheran elementary schools. Quite likely it does not reflect much of a change in the teacher-pupil ratio, because by 1946 the teacher-pupil ratio was rather satisfactory in most congregations.

While the comparison of the school situation in 1946 with that in 1951 on a Synod-wide basis is helpful in noting progress, it is perhaps even more helpful for us to examine the situation in the individual District. Table II provides a comparison of the number of schools, the school enrollment, and the number of teachers in the various Districts of Synod for the six-year interval from 1946 to 51.

A number of the Districts have increased in the number of schools rather markedly during this period. Particularly noteworthy is the progress made by the following Districts: Atlantic, California and Nevada, Eng-

lish, Michigan, Southeastern, Southern California, and Texas. A number of Districts, on the other hand, register a decrease in the number of schools. In a few instances this may be due to the opening of consolidated schools that replaced individual congregational schools. For a large part, however, these schools have been discontinued.

The number of pupils in the various Districts have increased rather markedly in a large number of Districts, also in some that did not register a great increase in the number of schools. Existing schools have grown larger, and this is reflected both in the number of pupils enrolled and in the number of teachers in the various Districts.

Each District Board for Parish Education is encouraged to continue aggressive work on the problem of reaching our goal in school enrollment. This involves special attention to the following points:

1. We must increase the number of schools. In Synod at large we must seek to double the number of schools or of the congregations supporting school projects. In 1951 there were 1,405 congregations supporting our 1,305 schools. The 100 additional congregations were joining with sister congregations in supporting central school projects. We must think in terms, however, of 500, of 1,000, of 1,300 more schools. That is the only way in which we are going to reach our goal in school enrollment.

2. We must individualize our approach to congregations that have potentialities of numerical strength, of ability to grow, and of financial

ability to support schools. It will not do to pass fine-sounding resolutions at District conventions. We must come to grips with the problem of increasing our schools at the level of the individual congregation.

3. We must encourage the maximum effectiveness of every existing Lutheran school. Some of those who

are passive and lukewarm in support of a Lutheran school do not see the results that should follow the effective Christian education that can be supplied through Lutheran elementary schools. Every effective school program is the best advertisement and the best promotion for additional Lutheran schools that we can have.

TABLE 2
LUTHERAN ELEMENTARY SCHOOLS BY DISTRICTS, 1946 AND 1951

	Schools		Pupils		Teachers	
	1946	1951	1946	1951	1946	1951
Alberta and British Columbia	3	3	102	133	4	4
Argentine	—	—	—	—	—	—
Atlantic	18	28	1,441	2,609	44	97
Brazil	—	—	—	—	—	—
California and Nevada	16	23	1,124	1,725	32	54
Central	108	110	8,849	10,634	267	324
Central Illinois	32	32	2,092	2,444	72	85
Colorado	21	24	1,232	1,754	42	59
Eastern	17	20	907	1,283	31	46
English	8	14	920	1,438	26	48
Florida-Georgia	—	7	—	461	—	19
Iowa East	29	26	1,337	1,292	51	48
Iowa West	27	28	1,215	1,335	43	52
Kansas	46	39	1,935	2,008	75	78
Manitoba and Saskatchewan	2	0	56	0	3	0
Michigan	96	103	8,858	10,917	256	312
Minnesota	80	84	4,604	5,087	149	171
Montana	—	0	—	0	—	0
North Dakota	5	7	87	292	4	11
North Wisconsin	31	29	2,697	2,940	72	79
Northern Illinois	112	110	12,132	13,293	355	419
Northern Nebraska	32	33	1,793	1,866	59	69
Northwest	19	21	1,020	1,346	36	44
Oklahoma	10	11	422	422	18	21
Ontario	4	3	95	126	5	4
South Dakota	3	5	109	224	4	10
South Wisconsin	60	61	6,216	7,423	190	224
Southeastern	11	18	852	1,444	32	47
Southern	6	3	600	453	22	13
Southern California	20	36	1,777	3,379	55	103
Southern Illinois	42	36	1,818	2,260	69	76
Southern Nebraska	61	56	2,122	2,091	84	86
Texas	65	79	3,712	5,486	133	191
Western	106	109	7,444	9,274	238	308

THE TESTS OF LIFE. — The tests of life are to make, not break us. Trouble may demolish a man's business but build up his character. The blow at the outer man may be the greatest blessing to the inner man. If God, then, puts or permits anything hard in our lives, be sure that the real peril, the real trouble, is that we shall lose if we flinch or rebel. — *Maltbie D. Babcock.*

Chapel Exercises in the Lutheran Parish School

D. L. KERSTEN

Some people have questioned whether the weekly chapel service detracts from the regular Sunday service. Admittedly, this may be a danger for a few individuals. But to offset this, the chapel service should not be overemphasized in comparison with the *Sunday* worship program. The chapel service is not to supplant, but rather to augment, interest and attendance. The children should never be made to feel that chapel attendance excuses them from attending Sunday worship. Chapel attendance should instill the desire for a closer relationship with Jesus and a more frequent association with Him. After they better understand of what the church service consists, the church symbolism, and the architecture, many who formerly weren't too regular in Sunday attendance have not only attended more often, but have brought parents, sisters, and brothers who had been delinquent in attending.

Upon examining various Scriptural passages, such as Joshua 8:35, 2 Chron. 20:13, Ezra 8:21, Neh. 12:43, Matt. 21:15, and reading the exhortation of Christ to suffer the little ones to come unto Him, we should be doubly conscious of our obligations in permitting the children to be a part of, and to take part in, the worship program of the individual congregations.

The purposes for holding weekly chapel exercises are varied. Under proper guidance and supervision, correct worshipful attitudes and habits can be formed at an early age. In later life these roots established in

childhood may sink ever deeper into the past religious experiences and associations, drawing strength and comfort from that never-ending spiritual storehouse.

To bring proper respect and reverence into today's chapel exercises, Sunday school devotions, and church worship is indeed a challenge in itself. The art of listening reverently seems, to a great extent, to have been lost. Even then, many experiences which have come into the child's life via radio, television, movies, and other agencies, are frequently superimposed upon that which is being spoken by the pastor or teacher. Because of this the hearts and minds of the children often are far from Jesus.

Nevertheless, through consecrated effort on the part of those making this phase of children's worship possible, the child gains a richer Christian background, which should stand not only the child, the school, and the parents in good stead, but also strengthen the Church of the future. In order to accomplish this, one must take time to make these worship experiences meaningful and applicable to the children. This can and should be done in a brief discussion upon returning to the individual classrooms. The teacher should impress upon them that "where two or three are gathered together in His name, there He is in the midst of them," that they were in a hallowed place, and they, too, should be temples of God.

Another purpose of weekly chapel exercises is, at an early age, to teach

the children to assemble themselves together, to learn to forgive those with whom they had difficulties on the playground, and to learn to unburden their hearts before God. Children must learn to realize that God's all-encircling arm is tenderly holding them and all those gathered before the altar, soothing and salving their tender hearts.

We can bring the entire group of pupils together, have them realize that all have one purpose in mind. They are a part of a youthful congregation, singing their hosannas to Him in the 20th century even as was done in the Temple in Jerusalem some 1,900 years ago. A very important phase of Christian education can be achieved, one which may not be even fully appreciated nor understood by many adults, by bringing about a better understanding of the liturgy used in the chapel exercises and in church services. We have unwittingly contributed to reminiscing and careless or negligent hearing, by taking our hymns and liturgy for granted and permitting this part of worship to become a commonplace thing, a mere matter of rote. If we can, through proper explanation, get the children to realize that God is talking to us and we to Him, worship and church attendance will become a greater joy. Our attendance at church will not merely become an opportunity to deposit some money, or get a star for attendance, and later on during adulthood, a means of keeping the pastor from making a call. Explanation of the order of service should help to eliminate lip and mouth worship and properly activate and motivate the

hearts and minds of the children. Perhaps it may even teach some of the parents how properly to participate in Sunday worship.

In the weekly chapel exercises a splendid opportunity presents itself to acquaint the unchurched with the church and the manner of worship. Some congregations have benefited not so much in obtaining new members as in reaching parents who frequently attend when they bring their children to school. A number of the members come to attend regularly at weekday chapel services when they find it impossible to attend the Sunday service. Therefore these chapel exercises, in addition to doing mission work among the unchurched who are reached through the school, also make it possible for some of the parishioners to worship more frequently.

At Holy Cross, Detroit, Mich., an offering is received during the chapel services. All offerings are designated for certain specific funds. Some money is given to Holy Cross Congregation, some to the new school fund, and at least one offering each month is given for some mission project, preferably foreign. The children are permitted to decide for what this money is to be given. Christian stewardship can be taught and applied very well, and it is amazing how well the children contribute. As yet we haven't introduced envelopes, but we hope to eventually, thus teaching them when they are young to lay aside a portion for the Lord.

When the opportunity presents itself, one may also very easily bring in such projects as a food collection for the deaf school, for needy families,

orphanages, "Conquest for Christ," and other projects, so that the children may readily apply the Christian truths which they have been taught. Far too often we don't practice what we teach, nor do we give the children opportunities to do so. A baptismal service may be celebrated occasionally or annually, during which the unbaptized children attending the school are solemnly brought before the baptismal font and brought closer to their Savior through the Sacrament of Holy Baptism. Thereby the children are permitted to experience the application of this blessed Sacrament. The older children can at this time be trained in Christian service, which can be applied when they are called upon to serve their congregation as members of the usher club, altar guild, finance board, and elders.

Various problems arise. There is the problem of coming down to the level of the younger children in order that the sermonet, liturgy, and hymns may be meaningful to them. At Holy Cross we occasionally use hymn sheets so that the first- and second-graders may sing hymns which they have learned. Ofttimes the chapel service hymns can be and should be used in the next Sunday's service, which helps the congregational singing and helps the children to grasp the thought content. This is especially true when the teacher spends a few moments explaining these hymns while discussing the service with the children.

At certain times of the year, when the pastor's schedule is quite heavy and time-consuming, one may be tempted to discontinue chapel in order to lighten the pastor's load.

After placing myself in the pastor's position, I realize that there are problems for him, too. Perhaps it would be well to review a number of them in order that they may be solved satisfactorily and that nothing distract from the regularity of the chapel services. Chapel services should not be lightly canceled because this gives the wrong impression as to their importance. The question arises as to who shall preach? Undoubtedly the solution is easier if a congregation has two pastors or a vicar. However, this frequently is not the case; so the question arises, May a teacher deliver a short talk or sermonet? This can be done, although the service may lose its effectiveness, so to speak, since many children and adults are of the opinion that only the pastor should deliver the sermon. Sometimes a near-by pastor may take the pastor's place should the pastor be called away. Seemingly it is better if the regular pastor take this portion of the chapel service. This means, however, that frequently a pastor must make adjustments in his weekly schedule.

Another problem which confronts the pastor is how to hold the interest and attention of his worshipers. When he sees some of the younger children become restless, it must be disturbing and must cause a conscientious person to question the value of his sermon. It is not easy to interest the younger ones and still not unbend too much. The pastor may get the opinion that the message is too simple to hold the attention of the visitors and adults. Or he may wonder whether his teachers are too critical. If personalities are forgotten and the mes-

sage is sincerely prepared, a pastor need not be concerned regarding the simplicity, for often simplicity is beauty. The pastor has the advantage that the children come to know, love, and respect him. He fills an important role in bringing the heart and core of the service to the children. The source material for the sermonets may be meager, but herein lies a challenge for the speaker to search for new applications, interest stories, and approaches which will help him immeasurably for his sermons, confirmation classes, and other educational groups within the congregation. If the time is taken, new and varied approaches can be used. A greater searching for new material in the Bible itself often reveals hidden gems just lying forgotten, waiting to be polished, that their beauty may be brought to the attention of a hungry and receptive people. Success of the chapel depends upon the fact that one is sincere in bringing the Word to the children and one does not underestimate the value of the chapel worship itself.

The children, too, are capable of forming opinions. They, too, have a void to be filled. If a presentation is carelessly prepared or becomes a matter of shaking something out of the sleeve, irreparable harm can be done. Under those circumstances, children will not look forward to chapel with joy but merely as something which is expected of them, just an ordinary function.

Is the chapel program possible in smaller schools? I am of the opinion that it is. The purpose for conducting a chapel service is the same in a small

school as in a large one. The effects would be just as desirable.

Some difficulties may be encountered where the school and the church are not adjacent to each other. If the school has an auditorium or other facilities which would take care of all the pupils, this could very well be used, especially during inclement weather. But the church proper should not be omitted as a place of worship for the children, for they must learn to know and love God's home just as they do their own. Children must not be timid and afraid of attending worship, as some adults who have come to know the church to be something cold and strange rather than a place where the heart and soul is warmed by the radiant beams of heavenly love.

To be a beneficial Christian parish school function, the weekday chapel service should try to accomplish definite ends. The weekday chapel service should be considered a regular part of the church program, a matins service to which adults are always invited. For the children this service should foster and develop worshipful attitudes. Jointly pupils should learn how to assemble with fellow Christians to worship the Triune God. They learn to understand and use the order of service. They receive practice and training in stewardship. Above all, the children should hear the story of the Savior, learn to love Him, and apply this love and knowledge in various phases of Christian service. If these are the aims of the weekday chapel service, the program is a justifiable addition to the school program.

Community Resources and Your School

ROY C. KRAUSE

Someone once said: "In education, the community and its resources resemble Mark Twain's definition of the weather, 'Everybody talks about it, but nobody does anything about it.' " Fortunately, people are beginning to do something about it. More and more teachers are making the community a definite part of the school curriculum.

As long as a teacher feels compelled to cover a definite number of pages in a book or course of study, it is difficult to encourage him to investigate the possibility of using the community as a teaching tool. It has not been uncommon to hear the remark, "I have so much to teach that I simply do not have the time to take my class outside the school building." Apparently such teachers are of the opinion that teaching must be done in the classroom only and that doing it elsewhere is a waste of time. It has been demonstrated, however, that proper use of the community leads to greater understanding and learning.

A community resource may be defined as being anything outside the school proper which may be used to enrich the curriculum and learning experiences. The resource may be one of two types: the one in which the class is taken to the resource, and the other in which the resource is brought into the classroom. A class may go away from the schoolroom in order to visit a factory, dairy, or museum. On the other hand, people who are able to contribute to the understanding of a unit of work may be

brought into the classroom from the community. Both types must be considered as important community resources.

There is the classic example of using a community resource in the story of the young schoolteacher who was teaching a middle grade class about erosion. The young lady had a rather difficult time picturing the stages of the erosion process to the children. The school was located in an uneven terrain, however, and not two hundred yards from the school was a perfect example of erosion at work. The teacher could have enriched the unit by taking the class out of the classroom and to the very spot where firsthand information could have been received. However, she was neither alert to the possibility of using such a community resource nor willing to leave her classroom.

There are two major ways in which to study or make use of the community. One is to study the community as it is. This could include the historical and geographical setting, the economic, political, and social relationships which can be found there, and the study of the community pattern as it unfolds itself. This type of unit study of the community is particularly valuable in a high school program. The second method is to make use of the various elements of the community as they fit into the particular unit being taught. The teacher is alert to use the various resources as they find application in the unit. For example,

visiting a newspaper publisher would fall into the unit of communication. The elementary schoolteacher might find this method particularly suitable for his use.

The program of community study must be planned. The teacher must be constantly studying the community. He must be constantly alert to discovering the resources which best fit into his program. What may serve very well for one teacher may have little value for another. To find worth-while resources the teacher must keep two things in mind. He must look at the resources with the thought in mind as to where in the program a particular resource would be of value, or he must have a complete picture of his social studies program and then try to find the proper resources for parts of that program. The two plans should work hand in hand. Only when the teacher is well acquainted with both the community and the social studies program will he be able to knit them together. Unfortunately, there are too many teachers who are only acquainted with the unit before them and have little knowledge of the remainder of the program. This can easily occur when using the textbook method of teaching only.

The teacher must prepare his class for any field trip or excursion it may make. An unprepared trip has far less value than one which has been prepared in the classroom. Two teachers took groups of children of the same grade level to a museum. The first simply walked into the classroom and told the children they were going to visit a museum and that they

should be on their best behavior. The second prepared the class by promising them the trip upon the conclusion of a unit on life in early America. When questioned about the trips later, the members of the first group recalled more about the trip to and from the museum than the museum itself. Nearly all the pupils complained that they became very tired of all the walking. Members of the second group, however, spoke mainly about the many items they had seen in connection with the unit of study. Very little was said about anything except the visit itself.

It is important that you make the proper arrangements for the field trip with the persons on whom you intend to call. If you are visiting a manufacturing plant, be sure that the proper authorities have been informed and that the contemplated visit is permissible. Parents should also be informed about the trips a class may make. Proper preparation may avoid much embarrassment later.

A fundamental consideration is this: Don't make the mistake of trying to see too much at one time. See a little each time and go often.

There are times, however, when it is not practical to go on a field trip. In such cases it may be possible to have someone from the community come into the classroom and present firsthand information on a given topic. A teacher should not feel that it is a sign of weakness to have a specialist enter his classroom. Anyone who can make a worth-while contribution to the learning process should be welcomed into the classroom.

Using community resources will affect the school-community relationship. If the resources are used wisely and with due appreciation, the relationship will be improved, and the school will find itself becoming a real part of the community instead of being separated from it. If, however, the teacher uses the resources without thoughtful planning and without co-operation and appreciation on the part of the students, the program could result in a strained relationship between the school and the community. In such a case the members of

the community might well feel that it would be better that the school remain within its classroom walls.

In most cases people are quite co-operative and will often go more than halfway in helping students understand the community. However, the school has an obligation of utmost importance if there is to be a pleasant relationship between it and the community. The conduct of teacher and students must demonstrate to observing citizens that the school has a right to be considered an essential element of community life.

COLLEGE ENROLLMENT REPORT. — Reporting enrollment figures gathered from 1,900 higher educational institutions in the United States in the 1952 fall enrollment survey conducted by the Office of Education, Commissioner McGrath said:

"The total enrollment is 2,148,000 as compared with 2,116,000 last fall. Although the increase is relatively slight, 1.5 percent above 1951, there is a decided upsurge in the number of students enrolling for the first time. This fall's enrollment of new students is 537,000. Last year's was 472,000.

"Men students number 1,387,000. This total is about 1 percent below that of 1951," Commissioner McGrath said. "On the other hand there is a substantial increase in the number of women students this year over last. 761,000 women students are enrolled, 6 percent more than the 1951 enrollment of women students."

"Although the total male enrollment is below that of 1951, the increase of 65,000 new students this fall is somewhat greater among men students," the Commissioner of Education pointed out. "The increase in men students is 15.5 percent above the 1951 enrollment, and in women students 11.2 percent. Part of the rise in number of college freshmen can be attributed to the larger number of high school graduates last June, and partly to favorable economic conditions. Such additional factors as wide publicity of the need for technically trained people, the Korean veterans with educational benefits authorized by the Congress, student deferment policies, and efforts made by individual institutions to increase the number of new students are other causes of the increase."

WORKING WAY THROUGH COLLEGE. — Today's college student is not a wealthy, indolent person, spending freely of his parents' money and loitering his time away in senseless frivolities.

The fact of the matter is the majority of students come from low or moderate income families. They must make every cent count, and one of the surprising features of educational arrangements in our country is that so many of these students can and do complete their studies.

Over half the students in the United States partially work their way along. — KENNETH C. RATHBUN in *Working Your Way Through College* (Cavalier Publ. Co., Westhampton Station, Richmond, Va.)

Directions: "To Be Taken Once, Weekly" *

HILBERT A. HANDRICH

If these directions were printed on a bottle of vitamin tablets, we would be correct in assuming that the tablets or capsules must contain some extremely concentrated and potent ingredients. How else could they supply the needed body-building elements or the resistance-creating substances for an entire week's period? Such vitamin tablets would come under the "miracle drug" classification. If they exist at all, they are extremely rare.

But are they so rare in the spiritual field? Think of the religious training and instruction of our children. How many have their spiritual wants ministered to daily in a Christian day school? Statistics for the year 1950 reveal that of the approximately 11,000 children of elementary school age in our North Wisconsin District, only 2,909, or 26.4%, have the opportunity to attend one of our 30 parochial schools. We find, however, that 181 of our 230 congregations have a Sunday school, with a total enrollment of 10,271 pupils. It is cause for rejoicing that such a high percentage of our congregations make use of this agency to provide the lambs of their flock with some religious instruction and training. But let us not forget that Sunday schools offer only one short period of instruction a week.

What do we expect to achieve in this one weekly session? We expect our children to become better acquainted with God's holy Word; we expect them to grow in spiritual knowledge, to see more and more clearly the way that leads to eternal

salvation; we expect to witness a growth in faith which will manifest itself in active Christian virtues. We try to equip them with the spiritual weapons which will enable them to resist the advances of the powers of darkness during the coming week. These are mighty objectives!

Obviously, if we are to achieve any measure of success in our Sunday school program, the weekly lessons must be planned with the greatest care. Our teachers must prepare themselves prayerfully and thoughtfully under competent guidance so that only essential matters may be presented properly and in concentrated form. This can be done best in Sunday school teachers' meetings, where the pastor, or a Christian day school teacher, or some other qualified person, discusses the lessons with the teachers. This is where our Sunday school system is weak. Statistics for 1951 reveal the following facts about 126 congregations reporting:

12 Sunday schools had weekly teachers' meetings (Excellent).

31 had biweekly meetings (Good).

25 had monthly meetings (Sufficient?).

10 had meetings every 2 or 3 months (Hardly Sufficient).

A total of 78 had meetings of some

* This short article was published in the North Wisconsin District Edition of *The Lutheran Witness*. Since it deals with a situation which presumably obtains more or less throughout our Synod, the editors consider it timely and appropriate for publication in our professional journal. — Ed.

kind or other. The remaining 103 (including those which did not report) apparently have no regular teacher-training program. In the light of what has been said, can the latter expect maximum or, at best, satisfactory results from their Sunday school classes?

The purpose of this article is to make an urgent plea for *more* and *more frequent* Sunday school teachers' meetings. It is of vital importance that the religious lessons given to our Sunday school pupils once a week in capsule form be prepared with the greatest care and precision.

THE FUTURE OF THE LAND-GRANT COLLEGE. — During the annual meeting of the Association of Land-Grant Colleges and Universities, Dr. John A. Hannah of Michigan State College said: "I advocate a revision of the courses of study to include more courses designed to train students to think, and to stimulate their inner spirits so as to make of them whole men and whole women rather than efficient instruments attuned to perform mechanical functions in making adequate livings, but failures at making lives. Specifically, it is not enough, for example, to teach engineering students engineering and related subjects, and nothing else. They should not leave our colleges and universities with the mistaken notion that everything in life can be reduced to a mathematical formula, and their relations with their fellow men determined by slide-rule calculations."

Dr. Hannah said businessmen coming to campus to interview prospective employees are showing less and less interest in the marks students make in their professional course and more and more interest in the records students have made as human beings — as student leaders and participants in extra-curricular activities. "Business and industry can teach them many of the routine skills we now teach, they tell me, but only the college and university can teach the skills in human relationships that a youngster must have these days if he is to make a successful career," Dr. Hannah concluded.

ENDURANCE AS AN OBJECTIVE OF TEACHING. — Up to the time the child is nine or ten, it should be kept from undue fatigue and undue effort. After that age, if it is well, it should be taught endurance. It should be discouraged from quitting at the first signs of fatigue, whether the effort is physical or mental. No man ever became a great runner who stopped when first his breath became difficult and his legs became weary. He kept on running until there ensued the miracle of the second wind, when his body fed itself with energy from deep-lying sources. No man ever became a scholar who read only interesting books and gave up when first he became sleepy at heavy reading. Persistence and patience are necessary conditions by which intelligence achieves good scholarship. No system of education based upon being merely interesting will ever turn out scholars. Adding the radio and movie to education will fail of bringing about real attainment unless, at the same time, the child is taught and expected to work on the noninteresting and to apply himself without stint wherever necessary. Achievement does not come through the merely interesting, and he only is great who is willing to take pains for achievement. Since achievement in some form or other is necessary for that maintenance of self-respect which is essential to mental health, the teaching of endurance becomes a prime requisite in mental hygiene. — Milton J. Rosenau in *Preventive Medicine and Hygiene*, pp. 445—446. New York: D. Appleton & Co., 1928.

MUSIC DEPARTMENT

Edited by THEO. G. STELZER

Beck Leaves Heritage

Professor Albert Beck of Concordia Teachers College, River Forest, Ill., publishes 36 *Preludes on Hymns and Chorales*. Following closely on his former 76 *Offertories*, this volume establishes Beck as a composer of Lutheran worship music of this century. It is inevitable that writers, composers, painters, and artists in general must meet their age courageously, try out their powers, and await judgment of their fellow men and women. As time passes, we tend to call the good that survives a *heritage*. As we were toying with the materials in hand, several friends suggested the dual connotation in the title. One might leave a heritage that is to be or one that was. However you may regard this new departure, the entire subject is as intriguing as it is fascinating and critical. We have long been urged from within and without to come to grips with the problem of then and now in worship music for organ. The day has come.

Heritage is an interesting word. It reminds us of *inheritance* and, perhaps, *heredity*. David speaks of it in Psalm 16: "The Lord is the portion of Mine *inheritance* and of My cup; Thou maintainest My lot. The lines are fallen unto Me in pleasant places; yea, I have a goodly *heritage*." *Heritage* is something to be appreciated,

that is, a good one. But every *heritage* had its beginnings and must have been deemed worthy by someone to be passed on to posterity. So David thought in Psalm 26: "... so will I compass Thine altar, O Lord, that I may *publish* with the voice of thanksgiving and tell of all Thy wondrous works." And the true motivation for all this publishing of a possible *heritage* is beautifully given in the same Psalm as David continues: "Lord, I have loved the habitation of Thy house and the place where Thine honor dwelleth." So it was in the days of Bach and his prolific predecessors in music, and so it is today in those true servants of the Lord who publish the joy of their heart with the voice of organs. Whether the breath pressure activates the vocal cords unto giving of thanks or whether the air pressure activates vibrations from the lips of pipes in an organ to stimulate worship is not the question. Whether the heritage comes to us from of old or begins today matters not. The greater question is one of effect achieved by its use.

Heredity unfolds, grows, develops, and matures in an *environment*. Even so a *heritage* coming to, or given by, us has developed and must function in an *environment*. Although tritely

obvious, the fact is often overlooked that a so-called *heritage* outside its environment loses its power and value. This causes bewilderment. A onetime well-known melody associated with a beloved text may cease to motivate a later generation to whom both text and tune are strange. This phenomenon in human reactions recognizes the enormity of the influence of our apperceptive background on our likes and dislikes. Writes a fine organist from one of our Eastern churches: "I love the old masters' chorale preludes, but I find my congregation chafing if the melody isn't obvious enough. So if that sort of music irritates the congregation, it's defeating its purpose, not? Despite its beauty and the genius of its composers, I'm forced to restrict my usage of that kind of music." The implications of this interaction must be recognized by organists, old and young, if they wish to stay *en rapport* with their audiences in a worship situation.

The *old heritage*, according to an authentic report coming from the other coast, has so engrossed John Doe, organist elite, that he told his pastor: "I don't play that hymn." A kindly inquiry revealed that a well-meaning young organist actually believed that "What a Friend We Have in Jesus" was beneath his professional dignity to play. Here was a pastor with a congregation of over sixty per cent mission material, trying to save blood-bought souls through the use of materials known by him to be effective, now confronted by a tunnel-visioned devotee to an obsolete her-

itage regardless of the work to be done today. Probably John Doe is now playing pattern recitals elsewhere to ever-dwindling audiences. Obviously, there is nothing static about a *heritage*. However glorious the past may have been, Solomon was right when he wrote in Prov. 29:18: "Where there is no vision, the people perish."

Baroque organs are beginning to flood the churches, ostensibly to make a given *heritage* possible and palatable. Although pathetic, it is interesting to note on occasion the uncomfortable squirming of unsuspecting people, preachers, and players when ordinary hymns are distorted by screeching partials far outweighing fundamentals. We've had our five-per-centers in Washington, and I suppose we shall have our two-per-centers in the baroque organ promoters; but may they soon have the good sense to understand that upper partials are subtle qualities inherent in a fundamental. They constitute the glorious beauty in tone quality. Standing alone, exceeding their normal parent-tone genesis, they appear as little imps or freaks, wholly incapable of moving present-day audiences toward worship. Furthermore, the baroque organs of old were found in huge cathedrals where the perfect balance of upper partials was even more enhanced by the great arches and Gothic architecture as compared with our brilliant walls. While we envision a solution of this problem among organ builders, their contribution will not lie in the exhuming of German and French names

labeled on untried helpless pipes, but rather in careful listening to the resulting tone quality and to the reactions of worshipping audiences.

Herbart's emphasis on many-sided interests may well be regarded also by church organists. The ear is largely the sense organ which receives the tone stimulus. Any leaning toward sameness is likely to produce fatigue. It seems as unreasonable as it is unnecessary, therefore, for any organist to insist on any one brand of music, call it *heritage* of the past or present. We are not confronted by the dichotomy of either-or in this art. We love Bach and his predecessors. We play them. We are not thereby restricted to their music nor their style. We need even now to recognize the true liberty accorded us in the divine commission "Go ye — teach — teaching them to observe. . . ." The command is unmistakable. The subject matter is clear. But the method is not prescribed. So in music: Sing — make music in your heart — but the type and tune are not prescribed. We apply our heritage in the framework of an environment. It is, therefore, the artist's obligation to cultivate a many-sided interest: the careful analysis of the heritage of the past in order to synthesize an effective heritage for the future.

David was unable to function in Saul's armor. He did well in his shepherd's attire and defense equipment. Who today would condemn him for his trust? Doctor William Dallmann tried to preach like Walther. He improved as he preached like Dallmann. This writer served in

the vicinity of Milwaukee where he could hear the unexpurgated editions of criticisms directed toward this great preacher, and he was present at the Chicago Centennial Convention when Doctor William Dallmann gave his impressive and momentous admonition to The Lutheran Church — Missouri Synod to remain faithful servants of the Word. He has left us a *heritage*.

Beck leaves heritage. Take the words as you choose, they are true either way. 36 *Preludes on Hymns and Chorales* are not recasts of the *old heritage*, though Pachelbel would be pleased to have "Come, Holy Ghost" ascribed to him. These are not preludes restricted for effect to a baroque horizontal line. They have line and melody as clear as the hymns and chorales on which they are based. They have more. They have worshipful mood. They have within themselves that which can move the Christian to a greater appreciation of the message couched in the tunes suggested. Furthermore, there is harmony. Harmony for the ear and for the soul is good. One would think that enough had been written on "O Sacred Head, Now Wounded," yet here we have another gem which touches the soul. It is not the mathematical tossing out of thematic fragments. It is rather the repeated, sympathetic reminding of tender words and feelings.

Heritage, to be a heritage, must be accepted, not under duress or persuasion, but voluntarily. In this respect those who have had the faith in their own compositions to publish

them have done the church a service. The spontaneous responses, the acceptance and use by sincere, competent organists who place worship above performance is a testimony. Professor Albert Beck has put his soul into these 36 *Preludes on Hymns and Chorales*, an even richer soul than motivated the former 76 *Offertories*. The five thousand of the latter now in use testify that another important contribution has just been made toward an abiding *heritage*. Play them tenderly, joyfully, worshipfully.

Music Reviews

The Fournier Press, 520 E. 240th St., New York City.

EASTER MUSIC FOR THE ORGAN.
By William Wehmeyer.

The six preludes on Easter hymns and Chorales form a welcome addition to the festival repertoire. They include Crueger's "Awake, My Heart, with Gladness," the 12th-century "Christ is Arisen," the French melody "Christ the Lord is Risen Today," Hatton's "I know that My Redeemer Lives," Vulpius' "Ye Sons and Daughters of the King," and "Jesus Christ is Risen Today." The sixteen pages are worth examining.

T. G. S.

WOMEN'S ROLE IN EDUCATION. — More men than women received the Bachelor's degree from U. S. teachers' colleges last year. Nevertheless, there is no prospect that men teachers will soon approach in numbers those of women.

In a look at how women are doing in education the U. S. Women's Bureau found that women are only 7.9 per cent of all public high school principals, practically the same proportion as 50 years ago. The number of women superintendents of city school systems is very small and has decreased in recent years. As recently as 1939, 46 of the city superintendents of schools were women. Today there are 8 in the 1,583 cities with over 2,500 population and only 1 in the 360 cities with over 30,000 population. In these larger cities, more than half the principles of elementary schools are women.

On university faculties men predominate in the better positions, and few women are to be found at the policy-making levels. Even the women's colleges usually have men as the top administrators. There are 69 non-sectarian women's colleges in the United States, and only 11 are headed by a woman. Only a small proportion of the full professors in colleges throughout the country are women.

OUR ANTIESTHETIC CULTURE. — Ours is in many ways an antiesthetic culture. I maintain that in spite of the widespread and probably growing interest in art and music. In the United States, the arts go begging hat in hand or else depend on the bounty of advertisers. Esthetic enjoyment is something a respectable person may turn to only after demonstrating his Americanism by success in business, athletics, or, possibly, science. In so far as we permit esthetic enjoyment, we frown on its emotional outpouring. Artistic emotion is all right for Italians, but not for us. We have even squeezed much of the enjoyment out of the arts. Our highest praise for architecture is not that it is beautiful, but that it is functional or, with even less meaning, that it is contemporary. We seem bent on driving the arts more and more into the realm of the intellect. Modern art is to be studied and discussed. I am reminded of a London reviewer's conclusion after a performance of the atonal opera "Wozzeck": "As we struggled for our coats a man in front of me began to whistle an air from 'Tosca.' I whistled it with him; and for the first time that evening my heart warmed." — Stephen B. Jones in "The Enjoyment of Geography," published in *Geographical Review*, October, 1952.

LUTHERAN EDUCATION ASSOCIATION

The association now numbers 1,281 members. In addition, forty-two parent organizations have expressed tangible interest in helping to establish a Lutheran national parent organization. In reviewing the records of 1952 the financial secretary, Walter Vahl, reports that the greatest activity occurred during the month of November. New memberships, renewals, and P. T. A. receipts brought in a total of \$1,098.

In addition to the co-operation from parent groups (don't miss reading the next paragraph!), there were the striking illustrations of local Board of Education initiative. St. Andrew's, Chicago (Rev. Martin Frick, pastor; H. E. Meyer, principal) and St. John's, Forest Park, Ill. (Rev. E. L. Paul, pastor; F. G. Meyer, principal), enrolled each member of their professional staffs. Zion, Milwaukee (Rev. Henry C. Tesch, pastor; Edgar R. Spletzer, principal), included board members as well as staff members on the L. E. A. membership list.

As the reader may well know, there is as yet no formal organization of national Lutheran parent-teacher groups. At its 1952 convention, however, the L. E. A. has requested a Planning Council to prepare a plan for a national parent-teacher organization which would function as a division of the Lutheran Education Association. The temporary council has held its third meeting on January 10. In order to invite co-operation as well as support, an invitation has been sent to 650 parent groups to join the mailing list of the P. T. A. division. A contribution of ten dollars or more will also bring copies of *Your Child and You*, study guides for the same, Duvall's *Leading Parent Groups*, and the 1952 yearbook, *Parish-School-Home Relationships*. Address: Lutheran Education Association, 7400 Augusta Street, River Forest, Ill.

A Reminder: Election time is approaching. The L. E. A. elects its officers in a mail

ballot. The Nominating Committee is now preparing the slate, which will be mailed before April 1. Suggestions and recommendations are now in order. Write to Prof. Gerhard A. Korntheuer, Chairman, 1618 Andrew Street, Fort Wayne 7, Ind.

Here's an Idea. — Requests are now frequently received by the L. E. A. office seeking information on P. T. A. topics and materials. We hope the yearbook will fill this need. However, several current periodicals will provide an additional source. We recommend the column in *This Day* entitled "This Day in the Life of Parents." It is a monthly feature written by Allan Hart Jahsmann, a contributor to the L. E. A. yearbook. Parent groups interested in the total welfare of children will find stimulating discussion material in these columns.

Timely. — Our thanks to Walter H. Moeller, Peace Lutheran School Detroit, for submitting a copy of his master's thesis, "A Survey of Parent-Teachers Organizations in Lutheran Elementary Schools of Michigan." His survey, based on forty parents groups, reveals much useful information. Our proposed P. T. A. division will welcome such studies. Twenty-five of the forty groups responding to Moeller's questionnaire are in favor of a national Lutheran P. T. A. Their invitation to implement is found in an earlier paragraph of this column.

You're Excused. — During a recent L. E. A. Executive Board meeting, Rev. Richard Stuckmeyer called the chairman of his local Board of Christian Education to notify the board that the pastor would be a few minutes late for meeting.

"We're discussing program suggestions for the Planning Council of the national P. T. A.," explained Pastor Stuckmeyer.

"That's excellent," was the reply, "we're busy setting up a program for our local unit. Take notes, and — we'll excuse you from the meeting."

NEWS AND NOTES

OUR SEMINARIES AND COLLEGES

CONCORDIA SEMINARY ST. LOUIS, MO.

Professor Lorenz Wunderlich of St. John's College, Winfield, Kans., has accepted the call to the Department of Systematic Theology. He will begin his teaching in the second semester in the area of Biblical theology.

A few minor changes in the teaching schedule for the second semester were made. Professor George Dolak will relieve Dr. Hoyer of one course in Church History. Dr. Scharlemann will teach the course in History of Philosophy usually given by Dr. Bretscher, who is serving in the capacity of acting president.

On November 17 the Seminary's Board of Control met to give official sanction to the new dormitory plans, which had been submitted by architect Kenneth Wischmeyer and dormitory committeemen, Dr. A. C. Repp and Dean L. C. Wuerffel. Synod's Board for Higher Education had already given its approval.

The new 285-foot dormitory will be located on the corner of University Lane and KFUO Road. The building will blend in architectural style with the near-by Concordia Historical Institute. It will provide housing for 100 students on two floors in rooms of 25×12×18 feet. The East end will be taken over by the business offices, which will be moved there when the building is completed. In addition to necessary living facilities, a music room, guest room, and a spacious lounge will be found on each floor. The basement floor will provide living quarters for the dorm counselor, and the remainder will be used for storage purposes.

The bids of prospective contractors will be accepted about the first of February, at which time the engineering drawings will be completed. If the present time schedule can be followed, the dormitory will be ready for

occupancy by the '53-'54 school year. Should time run short, the builders will not complete the business unit of the new building. This section is to supply offices for Mr. William Krato, the new business manager, his assistants, and also four secretaries.

Completion of the new dormitory will boost the capacity for campus housing to approximately 550 students. Dormitory J will be converted into living quarters after the present business offices have been removed.

The cost of construction, which at the present time is set in the neighborhood of \$350,000, will be covered by funds from the "Conquest for Christ" campaign.

WALTER R. ROEHRs

CONCORDIA TEACHERS COLLEGE RIVER FOREST, ILL.

Workshops Offered by Extension. — Plans are under way to arrange a workshop in Arts and Crafts by extension in various centers on the West Coast next summer. This workshop is planned for Oakland, Calif., in the latter part of July and for Southern California during August. It will be offered in East Los Angeles from August 3 to 14 and at Orange from August 17 to 28.

Members of the staff of our teachers' colleges will conduct the workshop, which is available to teachers of parish schools, Sunday schools, vacation Bible schools, and also to others who may be interested. Three term hours of credit may be earned through participation in the workshop.

For further information write to Prof. W. O. Kraeft, Dean, Concordia Teachers College, River Forest, Ill.

Summer School. — Concordia's summer school dates have been set for June 29 to July 31. Workshops will be conducted from June 15 to June 26. A future issue of LUTHERAN EDUCATION will list courses to be offered.

Missionary Speaks at Concordia. — The Rev. Elmer H. Thode, who was the last

missionary of The Lutheran Church — Missouri Synod to leave Communist China, told his story to a large gathering in the college gymnasium on January 11.

The A Cappella Choir, directed by Professor Victor Hildner, presented several choral numbers preceding the lecture. The program was offered jointly by the Religious Activities Committee, the Mission Activities Group, and the International Relations Club of Concordia. Daniel Thode, son of the guest speaker, is president of the latter organization.

Faculty Member Co-Author of Textbook. — Dr. Albert G. Huegli, dean of students at Concordia, and Dr. Rollin B. Posey, chairman of the Political Science Department of Northwestern University, are co-authors of a new textbook which was published in January. The volume *Government for Americans* (Row-Peterson, Evanston), is designed for use in teaching government to high school seniors.

The text will appear in six regional editions. The first edition released on January 25 will serve the North Central States. The State of Indiana has made the first State-wide adoption of the volume.

Faculty Member Publishes Organ Preludes. — Professor Albert Beck has recently published a new collection of organ preludes entitled "*Thirty-Six Preludes on Hymns and Chorales*." The volume is another contribution by Professor Beck to the church organist who is looking for appropriate chorale preludes for all seasons of the church year. To obtain copies write to Albert Beck, 1102 Bonnie Brae, River Forest, Ill.

Concordia Host to Spelling Bee. — On Sunday, January 18, Concordia served as host to the Lutheran Cook County Spelling Bee participants. Each of the seven conferences in Cook County was represented by six contestants. The total of 42 pupils was narrowed to five winners, who will represent the Lutheran schools in the Chicago *Daily News* finals. Walter Hartkopf, principal of St. Luke's Elementary School, is director of the project.

Community Commends Concordia. — One of Concordia's most appreciated Christmas

gifts came in the form of an editorial in the *Oak Leaves*, the local weekly newspaper. It read, in part,

Last week Concordia broke ground for another \$370,000 addition to one of its women's dormitories. School officials said they expected to have it completed by September, 1953.

It wasn't too long ago that another dormitory and music building were dedicated at Concordia. The college's building program is going ahead in big steps and with it the school's enrollment and reputation in the community.

We congratulate the officials, faculty, and students of Concordia and wish them luck on their future ventures. It's nice to have you as neighbors.

CONCORDIA TEACHERS COLLEGE SEWARD, NEBR.

Seward High School and Concordia High School are co-operating in a talent-exchange program which makes it possible for both student bodies to enjoy the special talent which each school brings to Seward as a part of its activity program this year.

Compositions by two of Concordia's professors emeriti were sung by the Concordia A Cappella Choir at its Christmas concerts in December. The compositions were "Mary's Cradle Song" by Karl Haase and "A Christmas Carol" by Henry A. Koenig. The numbers were sung in concerts at Seward, Waco, Gresham, Shickley, and Fairbury, Nebraska.

The Fundamentals of Art class tried its hand at solving problems in three-dimensional work in a highly perishable substance — snow. Reinhold Marxhausen, art instructor and a firm believer in using a variety of materials in art work, took his class outside to emphasize this point after the first heavy snowfall of the season early in December.

Thanksgiving Day, 1952, had special significance for Professor and Mrs. Henry L. Hardt. On that day they observed the 50th anniversary of their wedding. Members of the faculties of Concordia Teachers College and High School and many other neighbors called to express their congratulations. Unique among the treasured gifts was a

shield artfully made by Dr. Theodore Stelzer. It consisted of silver dollars and other coins contributed by the pastors and teachers of St. John's Church and School, the Concordia Teachers College faculty, and the faculty of Concordia High School. The Guild, ladies organization of the Concordia faculty, honored Professor and Mrs. Hardt at dinner on Sunday evening, November 30, in Strieter Hall.

Herbert Meyer, football coach at Concordia, was nominated for the *World-Herald* State College Coach-of-the-Year award, which is given annually by the *Omaha World Herald*. Coach Meyer has developed teams which have been unbeaten and untied in the past two years in their conference, the Central Church College Conference. Special features at Concordia which the December 14 article announcing Meyer's candidacy gave as being unique in sports are best summarized in the following quotation:

There are no scholarships, jobs, or special favors for athletes at Concordia, so Meyer's task is the development of athletes; not the recruiting of them. The School's football budget of less than \$1,900, plus salaries for coaching, is probably the state's lowest. Of the five Concordia players who were on the *World-Herald* 1952 All-CCC conference team, only one had played 11-man football in high school.

LUTHERAN CONCORDIA COLLEGE AUSTIN, TEX.

Four students of the college department, representing the College Student Council, attended the fall meeting of the Southeast Texas Regional Citizenship Conference at Lee College in Baytown, on November 13. The purpose of the above organization, according to its constitution, is "to foster the citizenship education of Junior College students and to encourage the highest ethical standards in all their relations by the exchange of methods and ideas." By-laws to the constitution were prepared and presented for ratification by our Concordia delegation, Marvin Bergman, James Heinemeier, J. C. Henning, and Tommy Wilson.

A well-executed Christmas program featuring the Christmas topic of prophecy and

fulfillment, by recitation and song, was presented by the Concordia Choristers on December 18 under the leadership of Mr. Ivan Oldsen. It was a well-balanced offering of classical and popular, ancient and modern gems, including chorales and chants. On December 7 the choristers were privileged to present a sacred concert at Randolph Air Base near San Antonio. This concert had been arranged by our Missouri Synod chaplain, the Rev. Ben Hoffmann, who is the deputy wing chaplain of the base.

CONCORDIA COLLEGE ST. PAUL, MINN.

A very important skill for a church worker to acquire is the ability to express himself adequately and to communicate his thoughts and ideas clearly and convincingly to his audience. In order to help the students achieve this particular ability Concordia, St. Paul, carries out a full program of speech, debate, and forensic activities. Success in this endeavor is evidenced by the fact that recognition has come from local, regional, and national levels. The college department achieved two championships in three years in Minnesota Junior College debating. Two years ago, at the Minnesota Junior College Debate Tournament, the final round found Concordia's first team debating against the school's second team for the championship. Recently the National Forensics League presented Concordia High School a plaque which designated Concordia as the outstanding chapter in the State of Minnesota during the past year. Mr. Bruno Jacob, secretary of the N. F. L., in awarding the trophy, indicated that the award is usually presented to a high school with an enrollment of several thousand students. Concordia is one of the 13 small schools in the N. F. L., with an enrollment of less than 300 students. In spite of the fact that it usually takes a large chapter about ten years to achieve such an award, Concordia with its limited enrollment accomplished the feat in eight years.

During the past two years the education department of Concordia has benefited greatly through the fine co-operation of the audio-visual department of the St. Paul Pub-

lic schools. Through the efforts of Dr. Nolan C. Kearney, assistant superintendent of schools, valuable materials have been made available to the local school free of cost. Perhaps the most valuable are the McGraw-Hill Teaching Films, which prove very usable in the psychology and education classes.

CONCORDIA COLLEGE MILWAUKEE, WIS.

Construction of a \$400,000 dormitory unit at Concordia College, Milwaukee, has been authorized. Building activities will begin early next spring, according to a statement by Dr. Leroy C. Rincker, president. Word of the authorization was received by Dr. Rincker in a letter from Prof. Martin J. Neeb, Executive Secretary of the Board for Higher Education.

The new building will complete Pritzlaff Hall, the first unit of which was erected in 1950. The new structure will be twice as large as the first section and will consist of two separate units. It will house 100 students.

Computations made recently on a nationwide English test for college freshmen revealed that the freshman class of Milwaukee's Concordia scored far above the national median. The Barrett-Ryan test, given early in the school year, calls for a class median of 107. Concordia's class achieved a class median of 121, the figure indicated for the tenth month (June) of the school year. The national median, 107, is based on work done in the Barrett-Ryan English testing program at 127 colleges by 27,056 freshmen. A median of 121 is the highest figure included on the official chart.

Dr. Rincker announced that the ranking of Dr. Walter A. Jennrich had been changed on November 1 by the Board for Higher Education. Dr. Jennrich is now an assistant professor in the department of Greek and Latin.

ST. PAUL'S COLLEGE CONCORDIA, MO.

St. Paul's College observed St. Paul's Day on January 25 with a special service in the college chapel.

Beginning January 1, St. Paul's College Association started collecting funds for a campus lighting system, a sign on U. S. Highway 40, and for an adequate means to mark the new main entrance to the campus. The campus lounge, a gift of St. Paul's College Association, was made ready for use during the Christmas vacation. Since the Rev. William Graumann, president of the College Association, has accepted a call to Riverside, Calif., the Rev. Herbert C. Pragman, vice-president, has assumed the presidential responsibilities.

Several nonministerial students have been taking high school correspondence courses from the University of Nebraska under the supervision of local staff members.

DO YOU KNOW?

Here They Come. — In 1947 a record was established for babies born in the United States — 3,699,340. Most of them will be in Grade I in September.

The Child Can Do Wrong. — At a meeting of the American Academy of Pediatrics Dr. Leo Kanner of Johns Hopkins University said that 50 years ago the parent was the unquestioned authority in the home. Now the attitude more largely is that it is the child who can do no wrong. Dr. Kanner stated that the child-parent relationship should change back at least to the point where the parent takes his job without strain and "every misdeed of the child is not regarded as the fault of the parent."

No Music in Church? — The *Lutheran Standard* reports that a Church of the Brethren congregation in Myersville, Md., has been willed a new church site, but with the provision that no musical instrument can ever be used in any part of a religious service in a church built on that site.

"Teen-Time" for Blind Children. — The first issue of *Teen-Time*, a new children's magazine in Braille for the blind, made its appearance in December, 1952. Its editor is the Rev. Harold Storm of Cleveland. The new magazine will be sent free to any child in the 52 State schools for the blind throughout the country and to any other interested children.

Off to College.—In 1900 there were 238,000 students in the colleges and universities of the United States. In 1952 the number totaled 2,150,000. This is one fifth of American youth, proportionately five times as many as in England, six or seven times as many as in Germany, and ten times as many as in France.

Foreign-Language Study.—Gallup pollsters found that adults living in the United States, Canada, the Netherlands, and Norway are in favor of a second language being taught to every school child. In the Netherlands and Norway, where it is already done, top choice for the second language was English. In the United States and Canada, it was French. It was thought that foreign-language study would facilitate world communication and improve world understanding.

An Educational Opportunity Rejected.—Good TV channels were reserved by the Federal Communications Commissioners for educational purposes. There have been few takers. In the summer of 1953 all unclaimed channels will be made available for commercial use.

School Property Taxation.—The California law exempting parochial and private schools from property taxation has been approved in an election referendum by a vote of 2,323,456 to 2,253,855. The law was passed in 1951. However, the California Taxpayers' Alliance called for a referendum. Supporters of the law formed an organization called Californians for Justice in Education. The people of this State voted on November 4, 1952. Approximately 70,000 was the victory margin. The law affects elementary and high schools, most of them conducted by religious groups.

Race-Problem Resignations.—Eight faculty members of the University of the South at Sewanee, Tenn., have resigned because the board of trustees ruled that while there is nothing in the university's ordinances forbidding the admission of Negroes, encouragement of the enrollment of such students now is inadvisable. The eight professors declared that the position of the trustees was "utenable in the light of Christian ethics and of the teachings of the Anglican com-

munion." The school is operated by 22 dioceses of the Protestant Episcopal Church.

A New Lutheran High School.—The Milwaukee Lutheran High School Association Board (Missouri Synod) acquired a new school site consisting of 27 acres. Thirteen acres were an outright gift from an anonymous donor, and the additional fourteen acres were purchased \$35,000. The site is located between W. Marion and W. Congress and between N. 92d and N. 99th Streets.

Auto Funds to Education.—In Florida a constitutional amendment was approved earmarking for school construction the proceeds of automobile license plates for the next thirty years. The State Board of Education thus will be able to issue bonds in anticipation of that income for immediate construction needs.

No Oil for Education.—In Colorado the voters turned down a proposal to permit public schools to share in the 5-per-cent gross tax on oil production.

Abolishment of the Public School System.—In South Carolina, Governor James F. Byrnes' "preparedness measure" was enacted. This action makes it possible for the State Legislature to abolish the public school system if the U. S. Supreme Court outlaws segregation. The *Washington Post* stated that "the plain and avowed purpose of this amendment is to create a bogus private school system in case the Supreme Court of the United States should determine that racial segregation in public schools violates the United States Constitution."

Supreme Court Decisions.—From 1915 to 1952 the U. S. Supreme Court handed down 24 decisions pertaining to public education. But in the 125 years preceding 1915 the Court handed down only 7.

Half-day Sessions.—At least 500,000 children attend only half sessions in public schools. Los Angeles City schools are getting so many new school children that half-day sessions are on the increase.

Immigration Relaxation.—Alan T. Waterman, director of the National Science Foundation, went before the President's Commission on Immigration to plead for

liberal immigration laws. He said that America needs and should welcome scientists and technicians from friendly foreign countries. He warned that America is not self-sufficient when it comes to scientific talent. To illustrate his point, he said: "Radar, the atomic bomb, jet aircraft, and penicillin were perfected in the United States on the basis of discoveries and research in foreign countries to which we were given ready access. The extent to which the United States needs to draw scientific knowledge from abroad is indicated by an analysis of the nationality of scientists awarded the Nobel prize. Of the 60 awards in the physical sciences in the years 1921 to 1949, 44 went to European scientists, two to Asian scientists, and 14 to Americans. Although a considerable number of American scientists have received Nobel prizes,

the fact remains that to date three out of four of these awards in science have gone to scientists outside the United States."

College-University Enrollment.—Enrollment in the 130 largest universities is down 1.7 per cent below that of 1951. All other types of institutions (with the exception of the "other professional schools") reported increases ranging from 0.9 per cent in the liberal arts college group to 19.7 per cent in junior colleges. Total enrollment in junior colleges, of course, is more strongly affected by freshmen increases than is the total enrollment in four-year schools.

Women College Students.—About 35 per cent of all college students this school year are women. This percentage has been on the upgrade steadily since World War II. It is still short of the 40-per-cent pre-World War II figure, however.

Our Contributors

M. L. KOEHNEKE, Counselor in Parish Education, Texas District.

PAUL T. LUEBKE, principal of Mount Calvary Lutheran School, Detroit, Mich.

G. F. DUENSING, teacher at Holy Cross Lutheran School, St. Louis, Mo.

CARL S. MEYER, principal of Luther Institute, Chicago, Ill.

ARTHUR L. MILLER, Executive Secretary of the Board for Parish Education, St. Louis, Mo.

D. L. KERSTEN, teacher at Holy Cross Lutheran School, Detroit, Mich.

ROY C. KRAUSE, principal of Holy Ghost Lutheran School, Monroe, Mich.

HILBERT A. HANDRICH, teacher at St. James' Lutheran School, Shawano, Wis.

DISTURBING TRENDS.—The U. S. Children's Bureau is studying juvenile delinquency. The Youth Study Center of Philadelphia reported that three new trends are evident:

1. Increased seriousness in the type of juvenile crime. Boys of ten were now committing the type of burglaries and holdups that boys of fifteen or sixteen used to do, and boys of fifteen are being arrested for the kind of crimes that used to be committed by youths of twenty.

2. An increased percentage of emotional disturbance in delinquent girls.

3. Evidence that these youths were increasingly unable to maintain a pattern of continued progress toward a chosen goal. "If they can't maintain such a pattern, they will be open to any subversive influence in the community," the conference was told by E. Preston Sharp of Philadelphia.

Mr. Sharp estimated that more than 50,000 children, and perhaps as high as 100,000 were detained in jails in this country.

CURRENT BOOKS AND PERIODICALS

Listing of a title does not constitute unqualified endorsement.

Your public library will gladly co-operate in making many of the books available to you.

The prices listed are the current prices.

Contributors: Herbert Gross, Paul T. Luebke, John W. Klotz, Victor C. Krause, Theodore Kuehnert, Albert V. Maurer, Martin C. Pieper, Morton Schroeder.

BOOKS

EDUCATION

THE DYNAMICS OF THE COUNSELING PROCESS. By Everett L. Shostrom and Lawrence M. Brammer. New York: McGraw-Hill Book Co., Inc., 1952. 213 pages. \$3.50.

Counseling is so frequently thought of as conversation about vocational problems. It certainly does include that large area, but educational and personal problem areas are definitely within the scope of the counselor.

This book regards education-vocational-personal counseling as a total and unified area. The various techniques of counseling are based upon the theory of personality and learning span outlined in the beginning of the book.

Unusual but most desirable is the fact that the authors concern themselves with normal people, those who comprise from 95 to 99 per cent of the high school and college population. The preventive rather than the remedial concept of counseling is used.

Pastors and teachers who work with high school and college age individuals will find this book most helpful. A. V. M.

ELEMENTARY SCHOOL GUIDANCE. By Ervin Winfred Detjen and Mary Ford Detjen. New York: McGraw-Hill Book Co., Inc., 1952. 266 pages. \$3.75.

Among the many books on guidance there are relatively few that give elementary school guidance more than a polite nod. The reason for this lack of emphasis is frequently a lack of knowledge about elementary school children.

The present volume concentrates upon the problems of elementary school children and upon ways of understanding them as an approach to possible solutions. Pupils from kindergarten through eighth grade are the leading characters. Classroom procedures in guidance, rather than philosophy and general practice, receive the emphasis in this book.

Teachers in training and beginning teachers will find this down-to-earth book most helpful. Teachers in service could find surprisingly much help in dealing with everyday situations in the classroom. A. V. M.

STUDYING STUDENTS. Guidance Methods of Individual Analysis. By Clifford P. Froehlich and John G. Darley. Chicago: Science Research Associates, Inc., 1952. 411 pages. \$4.25.

Understanding those whom we propose to teach seems like an obvious fact in education. More and more teachers recognize the need for such understanding. Not so many, however, are ready to say that they know how to go about the business of studying children.

In the present book the authors present and discuss methods which teachers may use for studying their pupils. Both test and non-test methods of individual analysis are given attention. The authors believe that information should be collected by means of various methods in at least seven areas of a pupil's life.

As a handbook of guidance methods for individual analysis, this book could serve as a basic text for teachers in service as well as for a preservice training program. A. V. M.

ADOLESCENCE AND YOUTH — THE PROCESS OF MATURING. By Paul H. Landis. 2d edition. New York: McGraw-Hill Company, 1952. 461 pages. \$5.00.

This volume represents a revision of the 1945 contribution by the author. One of his primary purposes in issuing a revision is to include more recent research in the area. The reviewer was surprised to find a four-page treatment of the 1928 Wickman study on the comparison of teachers' and mental hygienists' ratings of children's behavior problems. Later studies by J. C. Mitchell in 1942 would have been more appropriate.

The author does a thorough job, however, in discussing the three areas of most vital concern to the adolescent. These are the attaining of maturity in moral, marital, and economic fields. He is also successful in pointing out that adolescence is not an isolated state, or period, but rather a dynamic process which leads the growing organism through a series of social experiences. For this reason the book covers the age range from twelve to twenty-four rather than just the high school age.

Landis includes a careful analysis of the implications of social forces which affect the development of youth. Application is made to school, church, and home. The volume is made particularly appealing through appropriate use of case studies and through graphic and pictographic presentation of statistical data.

V. C. K.

GUIDING CHILDREN'S ARITHMETIC EXPERIENCES. The Experience-Language Approach to Numbers. By J. Allen Hickerson. New York: Prentice-Hall, 1952. 322 pages. \$5.00.

One of the first things that strike one as he reads this book, which discusses methods for teaching arithmetic in Grades One to Six, is that arithmetic is not to be taught for its own sake, but rather in a manner that helps to develop the whole child.

In his discussion the author takes much cognizance of the different ways of learning, namely, that each child forms its own psychological thought patterns. Consequently as many forms of presentations as possible are given so that especially the beginning teacher is made conscious of the fact that some children may learn from one type of presentation while others may grasp more quickly from another. The one caution, of course, that must be exercised is that not all these different ways should be presented at one time to a group of children. A teacher must be aware of the various possibilities so that he can be of maximum help to his children with varying mathematical backgrounds.

Whether negative numbers and the additive method of subtraction should be introduced as suggested is questionable in the opinion of the reviewer. However, it must be remembered that no single book can be written which will fully satisfy every reader.

Appendix A is a feature of the book which should not be overlooked. The in-and-out-of-school uses of arithmetic listed there are of great help to the busy teacher.

In general, this book will prove valuable to a teacher who wishes to improve his method of teaching arithmetic so as to make it more meaningful.

M. C. P.

SECONDARY SCIENCE EDUCATION. By Harrington Wells. New York: McGraw Hill, 1952. 367 pages. \$4.50.

Dr. Wells' book is intended as a basic text for a course in the Teaching of Secondary Science. In general, it is well done. In addition to the traditional high school sciences, there are sections on "Social Biology," "Botany," and "Zoology." One misses a section on "Senior Science" or "Physical Science," courses which have been introduced into the junior and senior years of many high schools.

The book begins with a review of general principles and problems in education. Science itself is discussed in the second chapter. There is a lengthy discussion of problems of sex education in connection with the chapter on "General Science." Particular problems of the sciences are discussed in appropriate chapters.

In each of the chapters dealing with specific science courses at least one course outline is given, and in some cases several outlines are given. Particular stress is laid on the integration of the sciences and on correlations between the different courses: this is one of the strong points of the book.

There is also a section on evaluation, which is well done. The last 68 pages serve as a valuable catalog of resource aids, listing slides, filmstrips, models, motion pictures, commercial sources of equipment and supplies, periodicals, and an annotated list of pictures, posters, and pamphlets. One difficulty with any such catalog is that it becomes rapidly out of date. Nevertheless it should be valuable for the beginning science teacher. J. W. K.

SOCIAL SCIENCE

READINGS IN MARRIAGE AND THE FAMILY. By Judson T. Landis and Mary G. Landis. New York: Prentice-Hall, 1952. 460 pages. \$4.25.

As the title indicates, this book is the product of many authors. A survey of the table of contents shows that the volume contains more than eighty selections from nearly as many contributors. The editors have been careful in choosing the selections from among the contributions of leading writers and scholars in the field. The organization of the material shows that the editors are at home in the field for which this volume has been prepared.

This volume will lend itself well as a reference source for outside reading to accompany a textbook in a course on marriage or the family. Students will find its use preferable to consulting many references in the library; and instructors will appreciate the selecting of appropriate materials from the vast array of literature in the field which this volume has made for them. The book is designed for college courses. T. K.

READINGS IN DEMOCRACY. Edited by M. David Hoffman. New York: Globe Book Company, 1952. 365 pages. \$2.80.

Intended for high school students, this book contains selections closely related to courses in American history, civics, government, and others of the social studies devoted to the study of democracy. Representing the writings of important personages in American political and social history, as well as selections of poetry, literature, and famous American documents, the readings are introduced by short paragraphs indicating their natures and purposes to the student. Appended to the text are lists of topics for discussion and other suggestions valuable for students as well as teachers.

The book itself is arranged in four parts: "Democracy Through Personal Experience," "Democracy as the American Way of Life," "Democracy, a Faith to Live By," and "The Democratic Traditions in the Western World." The book would undoubtedly be of great value in the teaching of social studies in junior and senior high schools. However, the Christian teacher will note the editor's failure to give more than passing mention to Judaic-Christian contributions to the democratic tradition and his seeming attempt, rather, to set up Democracy *per se* as a religious faith. PAUL T. LUERKE

TEXTBOOKS

YOUR COUNTRY AND THE WORLD. The Tiegs-Adams Social Studies Series. By Robert M. Glendinning. Boston: Ginn and Co., 1952. 512 pages. \$6.72.

This book is basically an economic geography. It is designed for use in the upper elementary grades.

Unit I is devoted to the subject of change, primarily economic, and the effect it has on our country and the world.

Unit II is composed of fourteen chapters which discuss climate and the more important natural resources of the world.

Unit III begins with a discussion of trade relationships. The remainder and major portion is organized on a political basis. The resources of each country and the processing thereof receive prime consideration.

Unit IV gives attention to the effect of war and peace on the economic structure of the world and on the United States in particular.

The atlas at the beginning of the book has simple readable maps. The text is straightforward and clear. It is crowded with information. Most of the pictures, maps, and diagrams are of good quality and contribute significantly to understandings. H. G.

CHILDREN'S BOOKS

By Morton Schroeder

STORIES

Daugherty, Charles Michael. *LET 'EM ROLL*. Ill. by the author. New York: Viking, 1950. 188 pages. \$2.50.

The possibility of writing a worth-while story built around the movie-making industry seemed rather remote when *Let 'Em Roll* arrived. But the book surprised me, and pleasantly at that. Mr. Daugherty's story, filled with the details of filming an honest historical picture, is interesting, factual, revealing.

Josh Beacon, a high school senior interested in movie-making, is the chief character. The supporting cast includes Josh's Uncle Tex, a Hollywood director, and Jedediah Meade, a rough-hewn, baldheaded giant who fills in the bare bones of history with stories his father told him. Children in the early teens will enjoy *Let 'Em Roll* — without being subjected to the glorification of Hollywood's seamy side.

Holberg, Ruth Langland. *TANSY FOR SHORT*. Ill. by John Moment. Garden City: Doubleday, 1951. 208 pages. \$2.50.

I am, perhaps, unqualified to comment on this fetching story, for it is set in a land that is dear to me: the Wisconsin of Milwaukee, Stoughton, Madison. Nor are its peoples and culture unknown; I count some of my fairest friends among the Norwegians of that vicinity.

Tansy for Short is the lively tale of a little girl who, during the late 1860's, rebels against the Old Worldliness of her life. American she was born, and American she wants to be. Tansy is not always obedient, and some of her whims and wishes are strictly for this lively, not-quite-hoydenish lassie only. Included in her eventful life are a trip to Milwaukee and a visit with Ole Bull, famed Norwegian violinist, who thrilled your grandfather and mine.

Tansy for Short, a sympathetic and honest regional book, enhanced by warm and fun-loving illustrations, is very nearly a latter-day Caddie Woodlawn. May it prove popular among discriminating young readers in the intermediate age group.

Stone, Eugenia. *SAGEBRUSH FILLY*. Ill. by Earl Mayan. New York: Knopf, 1950. 184 pages.

Ten-year-old Rick Mapleton lavished love on Pidge, the little filly that was given to his sister and him only because she was an orphan and a cripple. And he sold it only because Gram needed money for an operation to save her sight. The suspense that follows Pidge's escape to the mountains will hold intermediate grade readers' rapt attention. Rick's part in capturing two escaped prisoners adds a flavorsome tang.

Earl Mayan's black-and-white illustrations catch with equal facility the savagery of a man who would break a horse to his will and the love of a lad who would give his all to have his Pidge back again.

EASY BOOKS

McCloskey, Robert. *ONE MORNING IN MAINE*. Ill. by the author. New York: Viking. 1952. 64 pp. \$2.50.

Robert McCloskey deserves some kind of appropriate commendation for his books, for they are uniformly outstanding. *One Morning in Maine* is no exception; it carries on the fine tradition this able craftsman has established.

The McCloskeys themselves are the principal characters in this book, and their everyday doings — digging clams, motorboating to the mainland, losing a first tooth — are told with fidelity to detail, obvious love for family life, and gentle humor.

No less laudable are the pictures of the Maine seacoast. Done in a beautiful blue, they capture the rugged majesty of God's creation and, at the same time, the winsome foibles of man at work and play.

Novinger, Virginia B. *ROUND TRIP FOR JOHNNY*. Ill. by Dirk Gringhuis. Chicago: Whitman. 1951. Unpaged. \$1.50.

Little ones who are starting off to school for the first time will be interested in *Round Trip for Johnny*: It tells the simple story of Mother teaching Johnny the way to kindergarten. Mr. Apple's store, the stop-and-go light, and Mr. Filler Up's gas station are guideposts that Johnny has to learn. And when he does, he proudly exclaims, "I am a big boy now."

The illustrations are plain and simple but effective in their almost photographic likeness to reality.

Politi, Leo. *LITTLE LEO*. Ill. by the author. New York: Scribner. 1951. Unpaged. \$2.00.

Once upon a time a little Italian boy made a trip from California to San Matteo, Italy. And everywhere he went, he attracted attention. He caused still more commotion when he arrived, for he set a new fashion in dress among the children of his ancestral home. The little boy was none other than Leo Politi; the clothes he wore were Indian clothes, feathers and all!

Author-illustrator Politi reached back into his childhood for this story. The result is an entrancing bit of nostalgia, as charming as a walk down memory's lane and as humorous as a backward glance at childhood's antics.

Steiner, Charlotte. *KIKI SKATES*. Ill. by the author. New York: Doubleday. 1950. Unpaged. \$1.25.

Preschool children will delight in this simple story of Kiki's winter vacation at grandmother's house in the country. With Kiki they, too, will enjoy shoveling snow, snowshoeing, coasting, and skiing. They may not be able to solve the skate problem so easily as Kiki did. She merely wrote Santa a letter, and her parents did the rest.

Charlotte Steiner's simple, straightforward prose and plain illustrations are just right for little folks, for neither presents any problems; both are charming, unaffected, childlike.

Zion, Gene. *ALL FALLING DOWN*. Ill. by Margaret Bloy Graham. New York: Harper. 1951. Unpaged. \$1.25.

All Falling Down is for very small children. The text tells about articles that fall down and what happens to them thereafter: "Leaves fall down. Men rake up the leaves. . . ." "Apples fall down. Children pick up the apples. . . ." Items vary from snow and rain to Grandma's ball of wool and Daddy's book.

The pictures are detailed, spirited, gay, humorous.

Beatty, Henry B. *LITTLE OWL INDIAN*. Ill. by the author. Boston: Houghton Mifflin. 1951. 32 pp. \$2.25.

This total tale of a little Indian boy who saved his tribe and the wild animals of the forest from a ravaging fire is quite bodiless. The story isn't real enough to be real, nor is it fanciful enough to be fancy. The result is a hybrid that deserves scant attention.

The tastelessly gay, four-color pictures are likewise hybrid. Neither realistic nor stylized, they fall into the never-never land of neither fish nor fowl.

ANIMALS

Reese, John. *BIG MUTT*. Ill. by Rod Ruth. Philadelphia: Westminster. 1952. 190 pages. \$2.50.

Deserted in the Dakota Badlands by the man and the woman who he thought were his friends, "Big Mutt" killed a sheep to keep alive. Then he killed another. When more deaths followed, the ranchers took up arms; for sheep are existence to those who raise them. Only Dwight Jerome knew why "Big Mutt" killed, and he fought to save the dog from certain death.

Around the topic of a boy's love for a dog, John Reese has woven a well-paced, action-examined story of life among our Western sheep ranchers. Nor is the emotional stress of a lad caught in a frightening impasse overdone. The story tugs at the heartstrings, but it never jerks and tears.

The author wanders near the abyss of evolution at times (p. 108), and the theological discussion of animals' obligation to the Moral Law (p. 118) is ill-advised and out of place.

Olden, John. *THE ROUND MEADOW*. Ill. by Kurt Wiese. New York: Viking. 1951. 80 pages. \$2.50.

Dasher, the central figure of this gentle narrative, is no "hard-abandoned deer, struck by the hunter's dart." He is, rather, a little fawn who grows to a robust yearling before book's end. Left motherless at an early age and raised in sheltered captivity, he gradually learns those things which are necessary for his survival. His greatest discovery is the realization that to him and his kind belongs the freedom of the unfenced outdoors.

The drawings reveal an amazing kinship between artist and nature, for Kurt Wiese's honest and realistic artistry is tempered by sympathy and kind affection toward God's creatures.

RECENT ARTICLES

"FREEDOM AND RESPONSIBILITY IN AMERICAN EDUCATION." By R. Freeman Butts. *Teachers College Record*, December, 1952, pp. 117-124.

This article is a call to educational agencies to counteract the threat of "isms" through the vigilant pursuit of freedom. The discussion focuses attention on three freedoms: (1) freedom from the tyranny of arbitrary government so that people might think and act without undue coercion or compulsion by the state, (2) freedom from the tyranny of the majority in the community so that minority interests and activities are protected and honored, and (3) freedom from tyranny of organized minorities in the community so that democracy may function efficiently. The article provides a quite detailed elaboration of each freedom and directs attention to the need of persistently nourishing freedom through education.

"CASE STUDIES OF SUCCESSFUL TEACHERS." By Arthur C. Hearn. *Educational Administration and Supervision*, October, 1952, pp. 273-279.

This article is a sequel to one published previously on "Case Studies of Unsuccessful Teachers." After presenting eight cases of successful teachers, the author concludes that although there are a number of factors which contribute to teacher competence, person-to-person relationships "usually are the basic determinants of the degree of success which teachers achieve."

"EVALUATING AND REPORTING PUPIL PROGRESS." By Lucile Morris. *The Elementary School Journal*, November, 1952, pp. 144—149.

The author first offers a brief historical review on methods of reporting pupil progress, starting with the percentage system and concluding with parent-teacher conferences.

After stating the advantages and disadvantages of the conference method, Lucile Morris concludes with the statement that she "believes that the parent-teacher conference is the most adequate and satisfactory method of reporting pupil progress to parents which has been thus far devised. It provides for an evaluation of all phases of the child's development."

"THINK ON THESE THINGS." By John P. Milligan. *NEA Journal*, December, 1952, p. 587.

"SPIRITUAL VALUES IN PUBLIC EDUCATION." By Judah Goldin. *NEA Journal*, December, 1952, pp. 588—589.

These two articles appear on consecutive pages. They are an attempt to refute the expressed feelings that public schools are godless and that public education lacks spiritual values.

John P. Milligan concludes his article with this paragraph:

"God is in school. By teaching goodness, the public schools are teaching about divinity. By stressing spiritual values, the schools strengthen faith in God. Surely, the will of God is being done in the public schools of America. Surely, these schools are *not* godless. Think on these things. And look about you! I think you will agree that God is in the school."

Judah Goldin states that the term "public education describes free public schools which may not be utilized by or united with churches." However, this separation does not deprive public education of its responsibility to inculcate spiritual values. He says that "if spiritual values exist, it is the task of our schools to teach them. If our schools teach them, the instruction must be carried on in that spirit of investigation and academic responsibility which characterizes all study of a high order. And if these values are to be exemplified, it is the obligation of *all* our teachers—from the instructor in arithmetic to the coach in the stadium—to make these values vivid and cherished. Practice of these values must not be compressed into an hour but must be expanded over a lifetime."

On the cover of the magazine this statement appears: "Schools serve the nation by teaching moral and spiritual values."

"WHAT KIND OF ATHLETICS FOR CHILDREN?" By Simon McNeely. *The National Elementary Principal*, October, 1952, pp. 28—29, 40.

Interest in a program of athletics for elementary school children is flourishing. It is being encouraged by school organizations, service clubs, commercial establishments, recreation departments, and youth agencies. Is the development wholesome? The question is answered in this article by the Government specialist for health instruction, physical education, and recreation. He quotes from the report of the Joint Committee on Athletic Competition for Children of Elementary and Junior High School Age.

The Committee recommends (1) a broad program of instruction for all boys and girls; (2) informal recreation and intramurals; (3) activities such as play days, sports days, and occasional invitational games, emphasizing social participation. The report does not recommend the elimination of competitive experience, but it does condemn highly organized competition for children.

H. G.

DANGERS IN RELIGIOUS INSTRUCTION. — One should give the first and most prominent place to religious instruction. Two dangers ought to be avoided here; viz., limiting this religious teaching to a few schedule hours while the other studies are wholly without its seasoning influences, and allowing all of the curriculum to become religious instruction by deriving the subject matter fittingly or otherwise from the Bible. — J. Brederveld in *Christian Education*, p. 89. Grand Rapids, Mich.: Smither Book Co., 1928.